

OF  
The markes of the  
*children of God, and of*  
their comforts in af-  
flictions.

*To the faithfull of the Low*  
Countrie.

By Iohn Taffin.

*Ouerseene againe and augmented by the*  
*Author, and translated out of French*  
by Anne Prowse.

Rom. 8. 16.

The spirit beareth witness to our  
spirit that we are the sons of God.  
If we be sons, then are we also heirs,  
the heirs of God & ioynt heirs with  
Christ, so that we suffer together that  
we also may be glorified together.

AT LONDON

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To the right Honorable  
*and vertuous Ladie, the*  
Countesse of War-  
*wick.*



Orasmuch as it hath pleased almighty God of his infinite goodnes, to giue vnto the glorious Gospell of his eternall sonne, so long, and prosperous successe in this our Countrie; it is now time (right Honorable and my very good Ladie) for euerie one that is a true professor of the same, all carnall persuasions of humane reason deluding the soule being set aside, to prepare our selues to the day of triall. For although it pleaseth God sometimes, for the gathering of his Church, to giue vnto it as it were *Halcion* daies: yet common it is not, that it should any long time continue in rest and pleasure. Nay, by the worde of GOD wee

## *The Epistle*

know, and by experience sometimes of our selues ( her Maiesties royall person not excepted ) and nowe of our neighbours round about vs we see, that the Church of God in this world, as it euer hath bene, so must it euer be vnder the crosse. And therefore if wee will bee counted of the Church indeede, and glorie in that excellent name of a Christian, let vs know assuredlie, that vnto vs, euen vnto vs (that haue so long liued in rest and pleasure) if we bee the Children of God, in some sort and measure a triall must come. For, if God chastice euerie sonne whome hee receiueth, and euerie member of Christs bodie must be fashioned like vnto the head, if the afflictions of this worlde are manifest tokens to the children of God, of his fauour and loue towards them, and sure pledges of their adoption: how can we looke, or how can wee desire to bee exempted



## *Dedicatorie.*

ted from this common condition of  
God his owne children and house-  
hold? To this ende therefore (right  
Honorable Ladie) I haue translated  
this little booke, first to admonish  
some, ( who for lacke of experience,  
neuer feeling other daies than these  
full of peace and quietnes ) that they  
learne to applie vnto themselues  
whatsoever they heare or reade of  
the triall of GOD his children, least  
falselie imagining it to appertaine ey-  
ther to the times that are past, or to  
other Nations, it fall sodainlie vpon  
them as a theefe in the night, and they  
be destitute of all hope and comfort.  
Secondlie, to awake others aboun-  
ding both in knowledge and other  
graces, whome notwithstanding Sa-  
tan (by the deceiueable lusts and vaine  
pleasures of this wicked worlde) hath  
so rockt a sleepe, that they seeme al-  
most, as they that are diseased with  
the Lethargy, to haue forgotten both  
A 3 them-

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themselves , their holye calling and profession . Last of all to comfort an other sort , whome it hath pleased God so to presse downe with sorowes , and to exercise with the continuall afflictions and calamities of this mortall life , as no times seeming fauourable vnto them , they can scarce receiue the wordes of any comfort . And because your Honor hath beene of long tyme , not onelie a professour , but also a louer of the trueth , whome the Lord ( exalting to an higher place of dignitie than many other ) hath set vp , as it were a light vpon an high candlesticke , to giue light vnto manie , I haue specially dedicated vnto your Honour this my poore translation , humbly beseeching the Lord to make it no lesse comfortable to your Honour , and to those that shall reade it , than it hath beene vnto me who haue translated it . Euerie one in his calling is bounde to doe somewhat

## *Dedicatorie.*

what to the furtherance of the holy building: but because great things by reason of the sexe, I may not doe, and that which I may, I ought to doe, I haue according to my duetie, brought my poore basket of stones to the strengthening of the walles of that Ierusalem, whereof (by grace) we are all both Citizens and members. And now to returne to those whom experience hath not yet taught and whome prosperitie will not suffer to awake: I earnestlie beseech them both in the Lord, no longer to deceiue themselues with vaine imaginations, neyther to suffer their hearts so to be tyed to earthlie vanities, that they should despise or neglect those things that can truely make them happie indeede. When it shall please GOD to open their eies to discerne betweene heauenlie and earthlie, betweene things transitorie, and thinges euerlasting, I know they

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will



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will of themselves bee ashamed of this their negligence. For what are all the pleasant things of this worlde, which most bewitch the mindes of men, if they bee compared with heauenlie and eternall thinges? If statelie and sumptuous buildings doe delight, what building is so statelie and glorious as newe Ierusalem? If riches, what so rich as that, whose pauement is of pure golde, whose foundations and walkes of pretious stones, & gates of orient pearles? If friendes, kinsfolke and neighbours; what Citie so replenished as this, where God himselfe in his Maiestie, Iesus Christ the head of the Church in his glorie, and all the holy Angels, Patriarches, Prophets, Apostles and Martirs doe dwell together in happinesse for euer? If honour, what honour comparable to this, to be the seruant and child of so mightie a King, and heire of so glorious a kingdome; where neyther  
time

## *Dedicatorie.*

time doth consume , nor enuie depriue of honour, nor power of aduersitie spoyle of glorie, that is endlesse and incomprehensible? If then there be no comparison betweene thinges heauenly and thinges that are earthlie, and no man can attaine to the thinges that are heauenlie, but by the same way that Christ himselfe attained vnto them, which was by the crosse: why (casting off all impediments that presseth downe) doe wee not runne on our course with cheerefulness and hope, hauing Christ so mightie a King, for our Captaine and guide, who (as the Apostle saith) for the glorie that was set before him, indured the crosse, and despising the shame, sitteth now at the right hande of the throne of God? Howe slowe and dull of heart are wee, if as *Esau* (who for a messe of pottage solde his birthright) wee are contented for a small and short pleasure in his wicked

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ked worlde, to leese that incomparable and euerlasting glorie, which Christ the sonne of G O D with so great a price hath purchased for vs. The Lorde giue vs wisdom to vnderstand, and grace to heare his voyce while it is saide to day, that when daies and nights and times shal cease, wee may ( without time ) enter into his ioie and rest which neuer shall haue ende. The Lord euer preserue your Honor; and adde vnto a multitude of happie yeares spent in his feare, a continuall increase of all spirituall graces to his glorie, and your endles comfort.

Your Honors in the  
Lord, most humble  
A. P.



# To the faithfull of the Low Countrie.

**I**T is not without reason (right  
deare and worshipfull bre-  
thren ) that the Church of  
Christ is called militant u-  
pon earth : and compared as well to a  
woman in trauaile of childe from the be-  
ginning of the world , as to a ship vpon  
the Sea , tossed with tempests , and to a  
field tilled, vpon which the plow is drawen  
to cut it. The present estate of the Church  
exercised by so many disputations, assaulted  
so mightely by continuall warres ( the mo-  
ther and nurse of all calamities ) and af-  
flicted by reuolts, by Libertines , by people  
prophane, and by so many heretiques, is to  
vs a liuely mirrour , a manifest seale , and  
an example good to be marked. Nowe , as  
the infirmitie of the flesh which dieth not  
in the verie children of God , but at their  
death, taketh from thence, and from other  
matter, occasion of temptations most dan-  
gerous

## To the faithfull

gerous, and many assaults : so the bounden  
duetie and affection which I beare towards  
you, driueth me to testifie vnto you the fer-  
uent desire which I feele continually in my  
heart of your comfort, constancie and per-  
seuerance in the way of saluation. For this  
cause it is that in my voiage frō Germany  
I made this little treatise Of the markes  
of the children of God, and of their  
consolations in their afflictions: the  
which (being God be thanked returned) I  
was willing, with the aduise of my brethren  
and fellowes in the holie Ministerie, to put  
to light and dedicate vnto you, to the end  
that reading it you might knowe and feele  
more and more the incomprehensible grace  
of God towards you, by the testimonies of  
your adoption, and the full assurance of the  
certaintie of it: and that in the midst  
of your so long and heauie afflictions, you  
might bee partakers of the vspeakeable  
comforts which God setteth forth to his  
children in his worde: whereby also you  
feeling your selues truelie happie, you may  
constantly

of the Low Countrie.

*constantly perseuer in his holie trueth and  
obedience of his will, aspiring with cotent-  
ment and ioy of the holy Ghost, to the in-  
ioying of that kingdome of glorie, the right  
and possession whereof is purchased for you,  
and kept in your head Iesus Christ. Final-  
lie, I pray God with all my heart to shewe  
me this fauour, that this my little labour  
may bee acceptable vnto you, and that it  
will please him to blesse it, by the efficacie  
of his holy spirit, to your comfort and sal-  
uation, and to the aduancement of the  
Kingdome of our Lord Iesus  
Christ. Harlam 15.*

*September.*

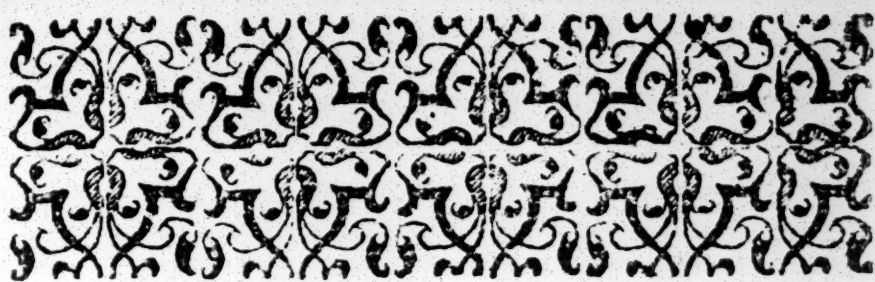
1586.

Your humble brother and  
seruant in Christ :

John Taffin Minister of the holy  
Gospell in the French Church  
at Harlam.







## The matters that are handled *in this Treatise.*

- 1 **O**F the great and incomprehensible happiness of the life euerlasting promised to the children of God.
- 2 How wee knowe that wee are the children of God.
- 3 How euery member of the Church ought to apply to himselfe the markes of it, to assure himselfe of his adoption and saluation.
- 4 How wee ought and may assure our selues that wee are the children of God, although the markes of our adoption be in vs but small and weake.
- 5 That the Apostacie and reuolt of some who haue made profession of true religion, ought not to cause vs to call in doubt eyther the doctrine, or our adoption.
- 6 That afflictions ought not to make vs doubt of our adoption, but rather to confirme vs.
- 7 That the afflictions which come vnto vs were foretold, and therfore they ought to confirme vs in the assurance of our adoption.
- 8 That the children of God haue at all times beene afflicted, and yet beloued of God.
- 9 That

9 That the common afflictions of the children of Adam, are to the faithfull, because of the excellent fruites of them, testimonies of their adoption, and of the loue of God towardes them.

10. Of the afflictions for Christes sake, and of the fruites of them.

11. Other fruites of the afflictions for the name of Christ.

12. An exhortation to perseuere constantly in the trueth of the Gospell, in the time of persecution: not to feare death: for man to keepe himselfe from Apostacie and dissimulation: to vse the holy Ministerie; to walke in the feare of God, and to pray vnto him.

13. Holy meditations and praiers.

Of



I

*Of the markes of the chil-  
dren of God, and of their  
consolations in their  
Afflictions.*

To the faithfull of the Low  
Countrie,

*Of the great and incomprehensible felicitie  
of the euerlasting life promised to the  
children of God.*

C H A P. I.



Aint Paule hath very apt-  
ly set forth vnto vs the  
incomprehensible excel-  
lencie of the felicitie of  
the childrē of God, say-  
ing : That the eye hath

not seene, the eare hath not heard, neither 1. Cor. 2.9.  
hath it entred into the heart of man,  
what thinges God hath prepared for  
those that loue him. According to  
this sentence, Saint Augustine, ten-  
ding to the same butte, saith of the

B good

## Of the markes

*Aug. Enarrat.*  
*2. Psal. 26.*  
*Tom. 3.*

*2. Cor. 5. 1.*  
*1. Cor. 13. 9.*

*1. Cor. 13. 12.*

*1. Cor. 2. 10.*

*Ephes. 1. 18.*

goodnes of grace : Let your hearts goe beyonde all that you are able to comprehend, and stay not your selues at the greatnesse and excellency of it which you imagine : but say, yet this is not it ; for if it were it, it could not enter into thy thought and heart. This happines then cannot bee comprehended by vs according to the greatnes and excellencie of it, so long as wee dwell in these earthlie mansions, where we knowe God but in part and darklie. Notwithstanding, seeing the same Apostle addeth, that the holie Ghost who searcheth the most deepe things of God, hath giuen vs some reuelation : Seeing also hee prayed to God for the *Ephesians* ; That hee woulde open the eyes of their vnderstanding, that they might knowe, what is the hope of their vocation, and what are the riches of the glorie of his inheritance among the Saintes : we should be too vnthankfull to God, and enemies of our owne comfort, if we should make curtesie, or refuse to vnderstand that, which it pleaseth him to reueale vnto vs by his word. Nowe,  
in

in it this felicitie is oftentimes signified by the promise of life euerlasting, and not without reason. For in our felicitie, two poynts may and ought specially to bee considered: first, the greatnes and excellency of the good thing: secondlie, the long continuance and surenes of it. Now, both the one and the other is noted by these words, *life euerlasting*: For by life is signified the greatnes of the felicitie, and by euerlasting, the infinite length of it. As touching life, wee may consider three degrees as well in the bodie, as specially in the soule. The first degree of life as touching the soule, is meant by this peace of conscience, and ioy of the holie Ghost, which wee receiue and feele, being reconciled to God in Iesus Christ. And this peace and beginning of life, surmounteth all vnderstanding, as Saint *Paule* doth witnesse, and God his children do feele. And indeed it is a thing rauishing our soules with ioy vnspeakable, when God maketh the brightnesse of his face to shine vpon vs: As also *Dauid*.

B 2                      sheweth,

Life euerlasting comprehendeth the felicitie of the children of God.

Three degrees of life to the bodie and to the soule.

The first degree of life. Rom. 5. 1.

Philip. 4. 7.



## Of the markes

Psalm. 80.

Rom. 8. 27.

Heb. 12. 6.

The second  
degree of  
life.

Esay. 57. 1.

Apoc. 14. 13.

sheweth, when he asketh so oft of God this grace, for a full measure of all felicitie. As touching the bodie, the first degree of life lieth in this, that the afflictions of it be not onelie mittigated, and made light by this life of the soule reconciled to God, and feeling ioye through the brightnesse of his countenance, but also are conuerted (being the fruites of the loue of God towardes vs) into saluation and glorie. The second degree of life may bee considered in the separation of the soule and the bodie, the which improperly (as touching the faithfull) is called death. For euen as touching our bodies, although they goe to rotte in the earth, yet being then deliuered, and free from all sicknes, from hunger, thirst, heate, colde, and from a thousand other tormentes, which of their nature are a kinde of death, they goe to rest in their beds, as *Esai* saith; and being deliuered from their labours and trauailes, they are blessed, as saint *Iohn* saith. And this rest proceeding from the fauour of God, cannot properlie be

*of the children of God.* 3

be called death, but is to them a kinde of life. But specially the soule then entred into the possession of the second degree of life. For being delivered from the bodie, she is carried vp by the Angels into the bosome of *Abraham*, and into Paradise with Iesus Christ, exempted then from ignorance, from incredulitie, from mistrust, from couetousnesse, ambition, enuie, hatred, feare, terroure, lustes, and from all other passions, vices and corruptions which are deadly in them, which also bring forth the fruites of death. And contrariwise, is then fullie sanctified, victorious, and assured against Satan, Hell, sinne, and all other enemies: waiting after that, with greater ioye, for the accomplishment of her glorie in the resurrection of her bodie. The third degree, shall bee at the glorious comming of Iesus Christ, when our bodies being awaked out of their sleepe, they shall rise againe all renewed, bodies incorruptible, spirituall and immortall, yea fashioned like to the image of the glorious bo-

Luke. 16. 22.

Luke. 23. 43.

The third degree of life.

1. Cor. 15. 42.

Philip. 3. 21.

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1. Theff. 4. 17. die of Iesus Christ: And so being ioy-  
Ephē. 4. 10. ned together againe to their soules,  
Iohn 14. 2. they shall be together caught vp into  
Iohn. 17. 24. the clowdes before our Lord Iesus  
2. Theff. 4. 17. Christ in the ayre, and exalted aboue  
all the heauens, into the house of God  
our Father. Then also shall be the ac-  
complishment of the life of our soules  
reunited to their bodies, being toge-  
ther where Iesus Christ is, and with  
him, as members of his bodie, his  
brethren, and his spouse, vnited to  
him, and by him, to God the fountaine  
of life. And by this vnion inioying a  
communitie in all his goods, and of  
this incorruptible inheritance, which  
can neither faile nor fade away, reser-  
ued for vs in heauen. Then shall God  
wipe all teares from our eies, and death  
shall be no more, neither shall there be  
any sorrow, cry, or trauaile anie more.  
All these olde things shall be gone a-  
way: God shall make all thinges new.  
Then shall we be before the throne of  
God, and shall serue him night and  
day in his Temple, and shall be led by  
the Lambe to the liuing fountaines  
of

1. Pet. 1. 4.

Reue. 21. 4.

Reue. 7. 14.



of waters. Then shall be the day of our marriage with the Lambe, when being clothed with pure and bright raiments wee shall sit at his marriage banquet. Then shall we be like vnto the Angels.

Reuc. 19. 7.

If our bodies shall shine then as the Sunne, what shall the brightnesse of our soules be? Then our pilgrimage being finished, we shall be indeed the Citizens of this heavenly and holie Ierusalem, which shall bee all of pure golde like vnto the cleere glasse: ha-

Math. 22. 30.

uving the foundations of the wall garnished with pretious stones: where- of also the twelue gates, are twelue pearles: which hath no neede of the Sunne, nor of the Moone to shine in it, because the brightnes of God shall be the light of it, and the Lambe himselfe shall be the candle of it. O howe happie shall the Citizens be, that shall liue in such a Citie! See then what good things are signified by life euer-

Math. 13. 43.

Bern. meditatio  
or. 9.

Reuc. 21. 18.

lasting, and the three degrees of it. But Saint *Paul* lifteth vs vp yet higher into the contemplation of this life which wee shall inioy after the resur-

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1. Cor. 15. 24.

rection. Then, saith saint *Paule*, Iesus Christ shall giue vp his kingdome vnto God his father, as if he should say: Father, behold those whom thou hast giuen to me before the foundation of the world: they were lost, and thou diddest send me to saue them: I haue redeemed them with my blood; thou hast appointed me King ouer them: they are my kingdome which I haue gotten, and which I haue so guided and gouerned, that hauing sanctified and deliuered them from all their enemies, I haue brought, giuen, and presented them vnto thee, that hauing as touching my selfe, accomplished the worke & charge which thou haddest enioyned me, from this time forth thou maiest be King, raiging immediately in them, and filling them with all happinesse and glorie. Then shall there be no creature eyther in heauen or in earth, that shall haue any domination or Lordship. There shall bee neither King nor Prince, neither Master nor Lord. There shall bee neither father, mother, husband, nor wife.

1. Cor. 15. 28.

There

*of the children of God.* 5

There shall be neither Prophet, Doctor, Minister, nor Pastor. There shall be neither riches, nor estates. All the enemies also of Iesus Christ shall bee destroyed for euermore, death being swallowed vp into victorie, and Satan with his angels, and all the reprobate being cast into the bottomlesse pit. Contrariwise, the Elect being fullie sanctified, shall be lifted vp both in bodie and soule aboue all the heauens. The worke of Christ shall be finished.

And all beeing done, the verie same Reue. 21. 6. offices which Christ hath receiued, and shall exercise for the accomplishment of our saluation, to be a King, a Priest, and a Prophet, and to sit at the right hand of God, shall cease, but so, as the fruites and the incomprehensible benefits gotten by them vnto the Church shall euer abide to his euerlasting glorie. But what shall that be then? God the Father, the Sonne, and the holie Ghost, one onelie God shall be immediately all thinges, both in this man Christ, and in all vs the members of his bodie. The Godhead (I say) shall be



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be in the man Iesus Christ, and in vs,  
King, Prince, Father, riches, life and  
glorie. To be short, all things, and such  
a heape of happines and felicity, that  
as sundry vessels cast into the sea are  
full of water, so as they can neyther  
want, nor haue more: So this sea of  
Diuinitie being all things in vs all, we  
shall be filled and satisfied with life, and  
glorie, so as we can neyther wante, nor  
receiue more. Then shall we not only  
tast how sweete our God shall be, but  
we shall be filled and throughlie sa-  
tisfied with his sweetnesse most won-  
derfull. Then shall the sonne himselfe  
be subiect to the father, to wit, as touch-  
ing his humanitie: but that shall be  
for the increase of his glorie, and  
our felicitie. For the sonne of man a-  
biding still vnited to the sonne of  
God, and then ceasing the gouerne-  
ment which he shall haue vntill the  
resurrection, God shall in such sort be  
in this sonne of man, and in vs, that  
the maiesty and brightnesse of the di-  
uinitie then raigning immediatelie,  
shall cause the difference betweene the  
diui-

*Psal. 34.9.*

*Cipri. de ascen.  
Christi.*

*1. Cor. 15. 18.*

*August. lib. 80.  
quest. 69. &  
lib. de trinit. 1.  
ca. 8.*

diuinitie of Christ, and his humane Ihe. 17. 22.  
 nature subiect vnto it to appeare. But  
 as the principall glorie of the sonne Phil. 2. 7.  
 of man, is to be vnited vnto the sonne  
 of God in one person, and that this  
 his diuinity shall be for the most parte  
 as it were hid vntill that day, and that  
 then it shall be fullie reuealed: howe  
 much more the diuine maiestie of the  
 sonne of God, shall cause the sub-  
 iection of the sonne of man to ap-  
 peare, so much the greater shall ap-  
 peare the glorie of this sonne of man  
 vnited in one person to the Godheade  
 then raigning in his full maiestie and  
 glory. As (if a man may find any thing  
 neuer so little to represente this high  
 mysterie) wee may consider, that the  
 felicitie and glorie of the brethren of  
*Ioseph* was so much the greater, that  
 by the greatnesse of *Ioseph*, exalted to Gen. 47.  
 the gouernment of *Egypt*, they were  
 subiect vnto him, and there appeared  
 a great difference betweene *Ioseph* and  
 his brethren, not by the diminishing  
 of them, but by the increasing of *Ioseph*,  
 his brethren hauing this happi-  
 nes

### *Of the markes*

nes and honour, to be the brethren of *Ioseph*, so much more great and honorable, by how much the greatnes of the maiestie and glorie of *Ioseph*, made their subiection more to appeare. And this is it that may in some sorte be noted in the Church. For although that now, her subiection and the difference appeare betweene her, gathered and composed of sinfull men, hauing their sanctification and their life of their head Iesus Christ: and betweene him verie God, and perfect man sitting at the right hand of God the father almightie: yet as then, the more great the glorie of Christ shall appeare, shewing himselfe immediately with his diuine Maiestie in his brightnes: so much the more clearly shall the subiection and difference of the Church appeare, not by diminishing the happines and glorie of it, but by the increase of the glorie of her head, brother and bridegrome: The Church hauing this happines and honor, to be, and still to abide vnited vnto Christ, making with her this newe  
man,



man, whereof saint *Paule* speaketh, *Ephes. 2. 15.*  
yea so much the more happy and glorious,  
by how much the excellencie of the maiestie  
and glorie of Christ, the sonne of man with vs,  
shall exceed in greatnes, being vnited to the sonne  
of God, shining then with the Father and the  
holy Ghost, one onelie God in his diuine  
Maiestie. Heereof also it followeth, that our  
chiefe felicitie shalbe to behold this glorie of  
Christ. And indeede this is that benefite and  
happinesse which he asked for vs of God his  
father, saying: Father, my desire for those  
whome thou hast giuen me, is, that they be  
where I am, and that they may see my glorie.  
And what glorie? That we should see him,  
as he shall bee in Maiestie incomprehensible  
as touching his Godhead, and consequentlie  
in soueraigne glorie as touching his humanitie  
vnited to this diuine Maiestie. Behold also  
how this shall be accomplished which is written,  
that we shall see God face to face for the  
accomplishment of our felicitie. Which that we  
may the better

*Iohn. 17. 24.*

*1. Iohn. 3. 2.*

*1. Cor. 13. 12.*

## Of the markes

Iohn.15.11.

Iohn.16.24.

Matth.25.21.

*Aug. in manuel.*  
*Cap. 35.*

ter comprehend, we must finally conclude, that the fruite thereof, shall bee this, ioyfull and perfect, which Christ hath promised vs, promising further, to make vs enter into the ioye of our Lorde. Saint *Augustine* in a certaine meditation ( which is indeed both holye and heauenlye ) sheweth very excellently, howe great this our ioy shall be, and that ioy of our Lord which we shall enter into. Hauing discoursed of the euerlasting felicitye of the children of God, thus he saith. O heart humane, poore & needy, O heart exercised with miseries, & almost consumed of them, what should thy ioy be, if thou haddest the full inioying of the abundance of these good things? Aske of thy soule if thou were capable of the ioye, which thou shouldest feele of one such felicity. But if besides, any other whom thou louest as thy selfe, shoulde enioy the same happinesse with thee, surely this superabounding ioye which thou shouldest feele of thine owne happines, should it not be twise doubled, for the glory and the ioy of him whom thou lovest

uest as thy self, and for whose happines thou shouldest bee as ioyfull as for thine owne happines? Nowe, if there were two, three, yea a greate number inioying the same happines with thee, whome also thou louedst as thy selfe, thou shouldest feele as much ioye for the happinesse of each of them, as for thine owne happines. What then shall be in this perfect charity, when wee shall loue all the blessed angels, and all the elect, louing euery each one of them euen as our selues, and being no lesse ioyfull of the felicity of each of them, than of our owne? Surely if neuer a one of the elect shall be capable of his owne ioy for the greanesse of it, howe shall he be capable of so manie ioyes for the happines of so many of the elect, for whome he shall feele as much ioy, as for his owne? Loe what it is Saint *Augustine* saith. But yet how much shall this ioy be augmented for the happines, felicitie, and glorie of this elect of God, in whome wee our selues haue beene elected, who hauing died for the elect, shall sanctifie, pre-  
serue,



## Of the markes

serue and lift them vp into heauen to the inioying of this felicitie? who is not onelic man holy and iust, but also true God, especially beholding him in his glorie, to be vnited in one person to the Godhead then shining in his Maiestie. Surelie if wee, louing otherelect as our selues, shoulde haue as much ioy of the happinesse of each of them, as of our owne, what shall be the ioy that we shall receiue of the happines and glory of this soueraigne Elect Iesus Christ, whom by good right we should loue more than our selues? See then more than a sea of ioy proceeding from the happines of the seruants of God. Let vs now vnderstand the great depth of ioy which we shall feele, entering into the ioye of our Lord. The cause why we should loue God (saith saint *Bernard*) is God himselfe. And the measure which wee ought to keepe in this loue, is to loue him without measure, and so, infinite. But according to that wee knowe him, we loue him. But now we knowe him but in part, and as it were in darknes;

*Bernard in  
tract. de di-  
gendo deo.*

1. Cor. 13. 12.

darknes ; euen so very little and obscure is the loue which we beare him. But when wee shall knowe him as he is, wee shall loue him according as he is. What shall our loue bee towards him then , when Iesus Christ , hauing giuen ouer his kingdome to God his Father , God the Father , the Sonne , and the holy Ghost one onelye God , shall bee all thinges , in this man Iesus Christ , and in vs ? and when we shall knowe him as hee is , beholding the brightnesse of his face , and his God .  
I. Cor. 15. 24.  
head then rainging immediately in vs , and filling vs with all happines ? Without doubt this contemplation of the glory of the diuine maiesty shall bring forth in vs an infinite loue towards God. Now (to returne to the meditation of Sant *Augustine* ) if according to that we loue each one , wee should reioyce of his happines ; then as in this blessed felicitie each one of vs shall loue God without comparison , more than himselfe , and more than all the Angels and elect with vs : so shall wee feelee more ioy without comparison  
C

## *Of the markes*

parifon of the blessednes and glorie of God, than of our owne, or of all the Angels and the elect with vs. And if then we shall loue God with all our heart, with all our soule, with all our vnderstanding, yet so as all our heart, all our vnderstanding, and all our soule shall not be capable of the excellency of this loue: Surely wee shall so feelee ioy with all our heart, with all our vnderstanding, and with all our soule, as yet all our heart, all our vnderstanding and all our soule shall not be able to comprehend the fulnesse of this ioye. Howfoeuer it bee then, that this full ioy, yea more than full, through the greatnesse of it (whereof all our heart, all our vnderstanding, and all our soule shall not be capable) cannot enter into vs: It shall remaine that we, (filled with the sea of ioy of the felicitie of the Angels, and of all the elect) shall enter into this great deapth of ioye proceeding from the contemplation of the glorie of our God. And this shalbe the ioy of the Lord, into which

**Math. 25. 21.**

all his faithfull seruantes shall enter.

Now,



*of the children of God.* 10

Now, when this felicitie so great, and ioy incomprehensible, shall indure so many yeares as there be drops of water in the sea, or graines of sand in the whole earth, yet shoulde not this be a perfect happines. For howsoever the continuance shall seeme to vs infinite, yet the end will once come. And indeede the drops of water, and the graines of the lande are numbred before God. But this our felicitie and ioy shall last without end. Such shall be the life euerlasting: As also Saint *Iohn* saith, we shall raigne in heauen world without end. We shall bee the kingdome of that immortall king, whom *Esay* calleth the father of eternitie, who hath promised life and immortalitie to those that shall beleue the Gospell. Also death shall then bee swallowed vp into victorie. The author and prince of life, hauing vanquished the diuell, who had the rule ouer death, shall make vs partakers of the life that is euerlasting. And as we shall be vnited to the fountaine of life, so shall it runne in vs eternally.

Of the eternitie of the life to come.

Apoc. 22. 5.  
1. Tim. 1. 17.

Esay. 9. 6.

2. Tim. 1. 10.

1. Cor. 15. 45.  
Act. 3. 15.

Heb. 2. 14.  
Apoc. 21. 6.

## Of the markes

For as the fountaine of this life which we shall inioy, hath no beginning, so the life that proceedeth from it, shall haue no ende. The mercie of God (saith *S. Bernard*) is from eternitie to eternitie vpon those that feare him: from eternitie, because of the predestination; to eternitie, because of the glorification: The one hath no beginning, the other hath no ending. This therefore shall be a happines incomprehensible for the greatnes, and infinite for the eternitie of it. Beholde also how we shall then enioy a full and perfect ioy, which shall neuer be taken away from vs. Now this life is promised and assured to all the children of God, in as much as they are heires of God the fountaine of life, and coheires and members of Iesus Christ, who is the way, the trueth, and the life: who also hath so often protested, that whosoever beleeueth in him, he hath life euerlasting. Let vs conclude then, that the children of God are truelie and onely blessed, being assured to inioye this great and incomprehensible happines

Iohn.15.22.

Rom.8.17.

Psal.36.10.

Iohn.14.6.

Iohn.3.15.

Iohn.6.

pires of life euerlasting, which is purchased, promised, and kept for them in Iesus Christ our Lord.

*How we shall knowe that we are the children of God.*

CHAP. I I.



F this conclusion it followeth, that there is no greater ioye or contentment in this present life, or any thing more sure or more necessarie for the happie ouercomming the difficulties of it, than to know and feele that we are the children of God. For this foundation being laid, wee ought to bee assured that whatsoever shall happen vnto vs, can bee none other than the blessing of a father, and so consequentlie a meane, ayde, and way disposed by his prouidence, eyther to leade vs vnto life euerlasting, or to increase our glorie in it. True it is, that God onelie knoweth his owne, whom hee hath

2.Tim.2.19.



## *Of the markes*

Two markes  
of our adop-  
tion.

Of the out-  
ward marke.

Math. 13.

Math. 21. 13.

Eph. 2. 19.

chosen before the foundation of the world to bee his children . Yet there are two principall meanes by which he giueth vs to vnderstand who are his children : the one is outward, by markes visible vnto men : the other is inward by testimonies, which hee that is the childe of God feeleth in himselfe. The outward marke lyeth in this, that we be members of the Church of Christ . Now, wee call that the Church of Christ, in which the word of God is truly preached, the Sacraments are purely ministred, and one onely God is called vpon in the name of his onelie Sonne Iesus Christ. First, this Church is often called the kingdome of heauen, because that by it wee enter in thither; so that it is (as it were) the suburbs or the gate of it. Whereof it followeth, that beeing the true members of the Church, we are in the way and forwardnes to enter and make our abode in heauen. It is also called the house of God, to giue vs to vnderstand, that those that abide there, are by good right accounted the children and

and household of God. Furthermore, when after we haue protested in our Creede, that wee beleue the holie Church vniuersall, we adde the communion of Saints, the forgiuenes of sinnes, the rising againe of the bodie, and the life euerlasting, is not this to assure vs that those that are the members of the Church, haue a communitie in all these treasures and goods of it, and consequently that they are the children of God, and inheritours of euerlasting life? According vnto this *S. Luke* also saith resolutelie, that God ioyned vnto the Church those that should be saued. The which is confirmed by the Prophet *Ioel* saying, that there shall be saluation in Sion. And *S. Paule* himselfe stickerh not at all, to call those that are the members of the Church, the elect of God. But yet so much the more to resolute vs, let vs consider the markes of the true Church touched heere before. The first is, the pure preaching of the worde of God. Now, Iesus Christ saith, my sheepe heare my voyce, and they followe me:

Act. 2.47.

Ioel. 2.32.

1. Thess. 1.4.

Iohn. 10.27.

## *Of the markes*

Iohn.8.47.

2. Cor. 5. 18.

Ephes. 6. 15.

Act. 14. 3.

Act. 20. 32.

Act. 13. 26.

Act. 5. 20.

Phil. 2. 15.

shewing thereby very manifestly, that this is one mark to bee the childe of God, to heare the voyce of his Sonne Iesus Christ: As also he saith in another place, that he that is of God, heareth the voyce of God. And indeede seeing that the preaching of the Gospell is called the ministerie of reconciliation, the Gospell of peace, the word of grace, of saluation, and of life, (as without doubt, God by the ministerie of his word, presenteth reconciliation, peace, grace, saluation, and life: ) So they that are the members of the Church, heare and receiue the word, shew therein, that they are partakers of all these benefites, and consequently, the children of God. The second marke of the Church consisteth in the Sacraments of Baptisme and of the Lordes Supper. As touching Baptisme, it is a seale and sure warrant that the sinnes of those that receiue it are washed away by the bloud of Christ: that they are ingrafted and incorporate into his death and resurrection: that they are regenerate, and that they haue

Act. 22. 5.

Rom. 6. 4.

Tit. 3. 5.

Gal. 3. 27.



haue put on Iesus Christ. Whereof it followeth, as *S. Paule* affirmeth, that they are the children of God. The like assurance of our adoption is giuen vs in the Lords Supper. For if the Bread and the Cup, which are giuen to the members of the Church, are the communion of the bodie and of the bloud of Iesus Christ: it followeth that in this communion of Christ, they haue the foode and life of their soules. And that consequently, as the children of God, they shall obtaine life euerlasting, according to the protestation of Christ: Hee that eateth my flesh, and drinketh my bloud, he hath euerlasting life. The third marke of the Church of God, is the inuocation of the name of God, in the name of that onely one Iesus Christ. Now, as all the seruice of God is oftentimes signified by this inuocation: So *Saint Luke* noteth the faithfull and children of God by this description, that they call vpon the name of the Lorde. As on the contrarie side, it is saide of the reprobate, that they doe not call vpon the

*Gal. 3. 26.*

*1. Cor. 10. 16.*

*Iohn. 6. 54.*

*Psal. 14. 4.*

*Gen. 12. 7.*

*Act. 2. 21.*

*Act. 9. 14.*

*Psal. 14. 4.*

## *Of the markes*

Math. 6. 9.

the name of God . And indeed when the members of the Church ioyne together , and lift vp their praiers vnto God, saying : Our Father which art in heauen : and so calling him father , by the commaundement of Christ , they may well assure themselves, that God doth acknowledge them for his children, and that he will make them feelee the fruit of their praiers , according to the promise of Christ , that whatsoeuer they shall with one consent aske

Math. 18. 19.

of God , it shall be giuen them. By this that is aboue said , it manifestlie appeareth, how eueery member of the Church may and ought to assure himselfe to be the childe of God , and to acknowledge all other members of the Church with him in like manner to be the children of God. If any alledge that we may thus account such a one for the childe of God , who possibly is an hypocrite , and may after shewe himselfe a reprobate : we answere, that such discourses are contrarie to charitie , so much recommended vnto vs by Saint *Paule*, noting amongst other

1. Cor. 13.

pro-

properties of charitie, that she thinketh not euill, or is not suspitious, but that she beleeueth all things, and hopeth all thinges. Wee ought then to holde the members of the Church, for the children of God, vntill that departing from it, or discouering their hypocrisie, they shew themselues reprobates. Furthermore, as God would that all those to whome he vouchsafeth to bee father, shoulde acknowledge the Church for their mother: so let vs not doubt, but being borne againe, and nourished in the Church our mother, we may call God our father, and abiding vnited to the familie of the mother, let vs not doubt but that wee bee the heires of the father. Thus much for the outward markes.

Nowe let vs come to the inwarde markes. As to the blinde and deaffe the opening of their eies and cares is needfull, clearely to see and heare the voyce of him that speaketh: So being of our owne nature both blinde and deaffe as touching vnderstanding, the holie spirite is hee, that openeth our

Of the in-  
ward markes  
of our adop-  
tion.  
eyes



## Of the markes

eyes and eares, to comprehend the reuelation of our adoption, and to feele in our hearts the assurance of it, ingendring in vs faith, which is as it were the hand, by which wee apprehend, this great benefite: whereof also the fruites and effectes as well of the holy Ghost dwelling in vs, as of the faith that is in vs, are the principall and most assured markes, to giue vs knowledge of our adoption. According wherevnto, saint *Paule* saith, that the holie Ghost giueth testimonie to our spirits that we are the children of God, so as hauing receiued this spirite of adoption, wee cry with all assurance, Abba father. This is it also which *S. Iohn* teacheth vs, saying: we know that he abideth in vs, by the spirit which he hath giuen vs. Also, by this we knowe that we dwell in him, and he in vs, because he hath giuen of his spirit vnto vs. In like manner the *Apostle S. Paule* affirmeth, that by the peace and quietnes which we feele in our consciences before God in the free forgiuenes of our sinnes by the bloude of Iesus Christ,

Rom. 8. 16.

1. Iohn. 3. 24.

1. Iohn. 4. 13.

Rom. 5. 1.

Christ, we shew and prooue that wee are iustified by faith, and so the children of God. Wherein to confirme vs, he saith in another place, that after wee haue beleeued, we are sealed by the holy spirite of promise, which is the earnest pennie of our inheritance, vntill the redemption of the possession purchased to the prayse of his glorie. First he sheweth there, that faith is as it were the seale whereby the holye Ghost imprinteth in our hearts for our assurance, that wee are the children of God. Furthermore, as in a thing that is bought: there is sometimes giuen an earnest pennie, to wit, some part of the monie agreed on, as well for the beginning of the payment, as by consequent for the assurance that the bargaine shall be helde firme: so the holy ghost, who by faith ingendred peace and ioy in the heartes of the faithfull, is the earnest pennie, assuring vs, by this beginning, of the spirituall blessings which God promiseth to his children, that he holdeth vs for his possession, purchased to the praise of  
of

Ephes. 1. 13.

## *Of the markes*

Rom. 8. 28.

of his glorie, and that at the length he will gather vs into the full inioying of the inheritance of heauen. Hereunto it is also that that goodly gradation lea-  
deth vs, which is proposed of the same Apostle, saying: Those whom God hath before knowne, those hee hath also predestinate to be made like vnto the image of Iesus Christ: and those whom he hath predestinate, he hath also called, and those whom he hath called, he hath also iustified: and those whom he hath iustified, those he hath also glorified. For all will confesse, that those that are elected and predestinated to be made like vnto the image of Iesus Christ, are the children of God, as also they, who in his eternall counsel and decree are glorified. Now they, who being lightened with the knowledge of the Gospell, belecue that their sinnes are washed away by the blood of Iesus Christ through his satisfaction, and so are called and iustified, are elected and glorified before God, as *S. Paule* teacheth here: it followeth then, that they are the children



dren of God. And this is so certaine,  
 that the Apostle, opposing the will and  
 power of God, against all impedi-  
 ments, addeth: If God bee on our  
 side, who shall be against vs? Saint Ber- *Rom. 8.30.*  
*Bern. ser. 5. in*  
*dedica. templi.*  
 nard teacheth the selfe-same thing ve-  
 rie aptly, saying: we are certaine of the  
 power of God to saue vs: but what  
 shall we say of his will? who is he that  
 knoweth whether he bee worthie of  
 hate or of loue? who is he that hath  
 knowne the will of the Lord? or who  
 hath beene his counseller? It behoueth  
 that heerein faith helpe vs, and that  
 trueth succour vs: that that which is  
 hid concerning vs in the heart of the  
 father, may bee reuealed vnto vs by  
 the spirit, and his spirite testifying vn-  
 to vs, may perswade vs that wee are  
 the children of God; that he perswade  
 it vs, I say, in calling and iustifying vs  
 freely by faith, which is as it were a  
 meane or passage from the predesti-  
 nation of God, to the glorie of the  
 life euerlasting. The same thing is it  
 which *S. Augustine* meaneth, saying:  
 Wee are come into the way of faith,  
 let

*Aug. Hom. in*  
*Ioan. 35.*

## *Of the markes*

let vs hold it constantlie, it shall leade vs from degree to degree, euen vnto the chamber of the heauenlie King, where all the treasures of knowledge and wisdom beeing hid, wee may learne and beholde the reuelation of our election. From hence proceedeth yet another fruite seruing vs for a mark to assure vs more and more that wee are the children of God; when wee loue God, and our neighbours for his sake: whereof also followeth the hatred of euill, and an earnest desire to render obedience to God. For if it be so as Saint *John* saith, that our loue to God commeth of this, that he hath first loued vs: The loue that we beare vnto him, is a testimonie that he loueth vs. As also Iesus Christ maintaineth and sheweth, that by the signes of loue, which the sinfull woman gaue him, God loued her greatly, and had forgiuen her manie sinnes. So the brightnes of the Moone, is a certaine argument that the Sunne ministreth whollie to her, for otherwise she hath no brightnes at all. And in sommer, the

1. Iohn. 4. 19.

Luke. 7. 47.

the heate that is felt in the stones set against the Sunne, is a signe that the Sunne shineth vppon them. Of our owne nature and first generation we are vnprofitable to all goodnesse, and inclined to all euill, as Saint *Paule* very largelie setteth forth vnto vs writing to the *Romans*. If then on the contrarie we walke in the feare of God, giuing our selues to his seruice, and occupying our selues in all good workes: is not such a chaunge a testimonie of our regeneration, and consequentlie of our adoption? The tree is knowne by his fruit, saith Iesus Christ. If then wee beare the fruit of iustice, holines and of charitie, wee are trees planted in the garden of God by his holy spirit, and so consequentlie the children of God. Charitie, saith Saint *Iohn*, is of God, and he that loueth, is borne of God, and knoweth God. As then the heate and light of a coale is a signe that it hath fire; and as the moouing and actions of the bodie are certaine signes that it liueth, & that the soule is within it: so the testimonie of the

Rom. 3. 10.

Math. 7. 17.

1. Ioh. 4. 7.

D

holie



## *Of the markes*

holy Ghost in our hearts, the peace & quietnes of our consciences before G O D, feeling our selues iustified by faith; this loue towards God and our neighbour, this chaunge of our life, and desire to walke in the feare and obedience of God, are assured tokens of our adoption: as also this, that we are members of the Church of Christ hearing his worde, participating with the holie Sacraments, and calling vpon God in the name of Iesus Christ, are testimonies that wee are the children and housholde seruants of God and heires of eternall life.

*How euery member of the Church ought to applie vnto himselfe the tokens of it, to assure himselfe of his adoption and saluation.*

### C A P. 3.



Ow although the tokens before mentiōed are certaine to assure vs that we are the childrē of god: yet there

there are two sorts of temptatiōs, which  
aboue all other tend to shake vs . The  
one proceedeth of our selues, either for  
lacke of applying to our selues the te-  
stimonies, which God giueth to the  
members of his Church to assure them  
of their saluation : or through the fee-  
ling of a want ( as wee thinke ) but ra-  
ther, of the smalnes or weaknes of  
those tokens of adoption here aboue  
alledged. The other temptation com-  
meth vnto vs from some other where,  
and consisteth specially in two pointes:  
To wit, in the reuolt of some, hauing  
made profession of the true religion:  
and in the grievous and long afflicti-  
ons which are ordinarieto those that  
followe the doctrine of the Gospell.  
Nowe, as there is nothing of greater  
importance than the saluation of the  
soule : so there is nothing that doeth  
more grievously afflict and trouble  
the tender consciences desirous of e-  
ternall life, than the doubts & feares  
not to be the child of God, getting to  
themselues hereby such sorrowes and  
anguishes, as none are able to com-  
prehend,

## *Of the markes*

prehend, but those that haue themselves felt and tried them. To helpe then to the consolation of the soules so dangerouslye, and so mightelie afflicted: first it is to be noted, that this disease commeth to many of this, that they pretend to resolute themselves of their saluation, examining themselves whether they be worthie to be the children of God or no. And as there is none that is, or can bee worthy, so this is at the last to turne doubt into despaire. Other discourse, whether they bee of the number of the elect, and whether their names bee written in the booke of life, to wit, if God loue them, and hold them for his children. But it is not so high, that we must mount: but in the doctrine of the Gospell it is where we should search the reuelation hereof, and resolute our selues if God hath loued vs, if he doo loue vs, and will hold vs for his children in Iesus Christ. For as a man if he be of credite, maketh the hid thoughtes of his heart to bee knowne by speaking: euen so  
God



God, who is the trueth it selfe, reuealeth vnto vs, by the preaching of the Gospell, his counsell, and his will touching our adoption & saluation: and confirmeth this reuelation by the vse of the holy Sacraments. But we must note, that this reuelation of the will of God in the Gospell, comprehendeth first two pointes: to wit, that there is perfect & entire saluation in one only Iesus Christ, and that the meane to obtaine it is to beleue in him. Moreover when this Gospell is preached vnto vs, G O D reuealeth vnto vs yet two points more: first, that he will make vs partakers of this saluation in Christ. Secondlie, that he will haue vs to beleue the testimonie that he hath giuen vs of this his will, to the end that we might bee saued. Nowe, the difficultie of beleeuing, lieth in the perswasion of these two last points, which notwithstanding are certaine and true. Behold, saith *S. Iohn*, the te-  
1. Ioh. 5. 11.  
stimonie of God, which he hath giuen vs of euerlasting life, and this life is in his Sonne: he saith not onlie that

## *Of the markes*

1. Joh. 5. 10.

Heb. 6. 17.

the life is in his Sonne, but saith further, that he giueth vs this life & that the Gospell is the witnes. And ha-  
uing protested a little before, that he  
which beleeueth not this testimonie  
of God, maketh him a lier: he shew-  
eth sufficientlye that hee will that wee  
shoulde belecue it. The **Apostle** to the  
*Hebrues* passeth further, and saith; that  
God, willing to shew the immutable  
stabilenes of his counsell to the heires  
of the promise, interposeth himselfe  
by an oth, that by two things immu-  
table, in which it is impossible that  
God should lye, wee might haue firme  
consolation, wee I say, who haue our  
refuge to the hope that is set before  
vs, the which we hold as the anckor of  
the soule sure and stable, pearcing euen  
into the sanctuarie of heauen, where  
Iesus Christ our fore-runner is ente-  
red for vs. By this he teacheth vs first,  
that when we heare the Gospell, wee  
ought to holde for certaine, that the  
counsell of God which was hid in his  
heart, touching his will to saue vs, and  
to take vs for his children, is there  
made

made manifest vnto vs. Secondly, that he will that wee beleeeue it, seeing hee confirmeth it by two thinges immutable, in which he cannot lie, to wit, his word, and his oth, to the end that wee might haue firme consolation, which cannot bee in vs, if we beleeeue not. Moreouer, he calleth the reuelation of his counsell, the hope set before vs. Speaking then to vs, he would that we should haue hope: yea and he will that this reuealing of his counsell should be vnto vs a sure anchor of the soule, to shewe, that as a ship is held fast by the anchor, that it might not be caried away of the winde: so God would that this reuealing of his counsell by the doctrine of the Gospell, should hold vs fast, & assure vs against all doubts of our adoption, yea and to pearce euen into the verie heauens with assurance, whereof our forerunner Iesus Christ hath taken possession both for himselfe, and for vs. See then one place shewing very expressely, that when thou hearest the Gospell, God declareth and reuealeth vnto thee,



## Of the markes

Rom. 10. 17.

that it is his will to saue thee by his Sonne Iesus Christ. And to this end he will further, that thou belecue it. And indeed when *S. Paule* saith, that faith commeth by hearing the Gospell, he sheweth that thou canst not belecue, except that thou heare. Nowe faith is a knowledge and certaintie, that it is the will of God to saue thee, & to take thee for his welbeloued child in Iesus Christ. Then it followeth, that the Gospell which is preached vnto thee, and which thou hearest, conteineth the reuealing and testimonie: first, that it is the will of God to saue thee by Christ: secondlie, that thou shouldest belecue this testimonie which he giueth thee, that thou mayest haue euerlasting life. Whonowe is he, that ought or can doubt? Seing also hee is not content to say in generall, hee that beleueth hath euerlasting life: but he commandeth thee to beleue. Beleue (saith he) the Gospell. Also, This is his commandement, saith Saint *Iohn*, that wee beleue in the name of his Sonne Iesus Christ. Nowe, to beleue

Ioh. 3. 36.

Mat. 1. 25.

Ioh. 3. 13.

leeue the Gospell, or in the name of  
Iesus Christ, is not onelie to beleue  
that there is saluation in Christ, and  
that hee that beleeueth in him hath  
life euerlasting. For the Diuell him-  
selfe beleueth that, and yet hee be-  
leueth not the Gospell, neither in  
the name of Iesus Christ. But this is  
to beleue, that he hath saluation in  
Christ for thee, as *Esai* saith: A child is  
borne to vs, a sonne is giuen to vs. *Esay. 9. 5.*  
And so speaketh the argell to the  
shepheards: This day is borne vnto *Luk. 2. 11.*  
you a sauour. Also, that it is the will of  
God that thou shouldest be his child,  
and thou shouldest beleue it so. The  
which thing the diuell cannot beleue  
for himselfe: neyther is the Gospell  
offered vnto him. Now, when GOD  
reuealeth vnto thee his good will and  
loue towards thee, wherefore doub-  
test thou? He is true, he neither will,  
nor can either lie or deceiue. And whē  
he commaundeth thee to beleue it,  
must thou examine thy selfe whether  
thou bee worthy or no? Thou art  
bound to obey, & so to beleue, that  
he

## *Of the markes*

**Ioh. 3. 16.**

he doth loue thee, and that thou art his child by Christ. Call to mind that which is written, who soeuer beleeueth, ( what manner a one, or who soeuer it be ) he hath life eueilasting. Neither is it presumption so to beleue, and that constantly, but it is to him obedience most acceptable. And indeed it is an honour that he requireth of thee to beleue his worde, and so to put to thy seale that he is true. It is verie true that in preaching the Gospell, hee saith not, I come to saue Simon Peter, Cornelius the Centurion, Marie Magdalen, and so of others: He nameth no man by his name that was giuen him by men, either at their circumcision, or at their baptisme, or otherwise: for so might we yet doubt of our saluation, thinking that it might be spoken not of vs, but of some other that should haue the same name. But when thou hearest that Iesus Christ is come to saue sinners, either renounce the name of a sinner, or confesse that hee speaketh to thee, and that hee is come to saue thee. Make then boldly  
this

**Ioh. 3. 39.**

**Mat. 9. 13.**

**1. Tim. 1. 15.**



this conclusion: Iesus Christ is come to saue sinners, I acknowledge my owne name, for I am a sinner: therefore he is come to saue me. And also when he saith: Come vnto me all ye that trauaile & are heauilie laden and I will refresh you: Thou must marke well these words, all ye; for seeing he saith, all ye, he speaketh to all those that trauaile and feelee the heauie burthen of their sinnes. Wherefore shouldest thou doubt then, whether hee speake to thee? Conclude rather on this manner, seeing he saith, all ye, he speaketh then also to me, promising to comfort me. And to this purpose saith *S. Paule*, that there is no differēce Math. 11. 28 of men before G O D, but the same Rom. 10. 12. who is Lorde ouer all, is rich towards all those that call vppon him. Haue thou then recourse vnto him, and beleeue in him, & thou art assured that he will also be rich in mercie euen vnto thee. If there were two or three hundred inhabitants of some towne banished for some offence, and after a generall pardon should be published, that

### *Of the markes*

that all the banished of such a towne should haue free libertie to returne thither, with all assurance to enter againe vppon all their goods and honors: suppose that thou wert one of those banished, and that he that hath giuen the pardon were a faithfull and true Prince: wouldest not thou beleeue, that thou wert comprehended in the pardon, although thy name were no more expressed, than the names of the other banished, and that returning to the towne thou shouldest againe bee placed in thy goods? Nowe, we haue bin banished from the kingdome of Heauen by the transgression of *Adam*. Iesus Christ dying for these banished persons, causeth a generall pardon to bee published by the preaching of the Gospell, with permission, yea with commandement to returne into Heauen. He is a true King, yea the trueth it selfe: and the abolishing of this banishment, and the reentrie into heauen hath cost him verie deere, euen the shedding of his most precious bloud. What occasion then

Gen. 3. 24.

1. Pet. 1. 19.

then hast thou to doubt of thy pardon, and returne into heauen? For although thy Christian name bee not expressed; yet if thou be of the number of the banished, he speaketh to thee, behold thy name, thou art there comprehended. Beleeue that he speaketh in trueth, and that his will is such towards thee, as he declareth to thee by his worde. But let vs passe further to the Sacraments, which serue greatly to resolute vs to beleeue that wee are the children of God. The Sacraments are (as it were) a visible word, representing the grace of the Gospell. But more then that, they are communicated to thee, and thou receiuest them. Is not this put to thee, as it were, into reall possession of thine adoption, and to giue thee assurance of euerlasting life? The Pastour preacheth vnto all, the grace of the Gospell in the name of Christ. But in thy Baptisme he directeth his speech to thee by name, to assure thee of the forgiveness of thy sinnes, and of thine adoption, as *S. Paule* saith, that those  
that

*August. in  
Ioan. hom.  
89.*



## *Of the markes*

Gal. 3. 27.  
26.

that are baptised haue put on Christ, and that so they are the children of God. And it is as if a Prince hauing called back againe all the banished, amongst whom thou shouldest be one, calling vnto the by name, amongst the other banished, by a letter sealed of thy pardon, and of reestablisshing thee in thy goods, shoulde not this be to assure thee? As touching the holie Supper, Iesus Christ, hauing published by his minister, that his flesh is meate indeed, and his bloud drinke, addeth, that whosoever eateth his flesh and drinketh his bloud, he hath life euerlasting. He calleth thee among others to his table, and giueth thee of the bread and wine, namelye, to assure thy person, that he died for thee, and that he giueth thee his bodie & his bloud, yea himselfe all whole, and all his benefites, that thou shouldest bee with him the child of God, and an inheritour of life euerlasting. If the diuell or thy conscience trouble thee, to doubt of thine adoption, assure thy soule against such a temptation, by the com-

Ioh. 6. 55. 56.

mu-

munication of the holiesupper. Say boldlie, Satan, canst thou denie that I haue been at the holie supper, and that I haue receiued bread and wine ? I haue seen, touched and tasted it, thou canst not denie it. Further, canst thou denie that this bread and wine were giuen me for seales and sure pledges of my communicating with the body and bloud of Christ? Saint *Paule* saith plainlie, that the bread which I haue receiued, is the communion of the bodie of Iesus Christ. Seeing then thou canst not denie, but that I haue receiued the bread and wine, and that the bread and wine are the communion of the body & of the bloud of Christ; I haue then communion with the bodie and bloud of Iesus Christ, & thou canst not denie it. True it is that there are some, who being outward members of the church, baptised in it, hearing the word, and communicating at the holie supper, shewe themselves after hypocrites, declaring that they were neuer indeede the children of God. But wee cannot say therefore, that

1. Cor. 10. 16.

## *Of the markes*

that the reuelation and testimonie of the will of God contained in his word, and sealed by the Sacraments, are doubtfull or vncertaine. For G O D who offereth his grace in his worde, and hath sealed it by the Sacraments, is faithfull and speaketh truelie, reuealing vnto vs and assuring vs that he will take vs for his welbeloued children in Iesus Christ. And he can neither lie nor deceaue, as is already said. But these are vnfaithfull men, who reiecting the testimonies of the will of G O D towards them, depriue themselves by their incredulitie of the grace which was offered vnto them, dooing this dishonor to Christ, to compt him a lier. As the Sunne then ceaseth not to giue light brightnes, although some man shutteth his eyes that he may not see it, nor bee lightened: and as meate ceaseth not to be good and nourishing, although it be receiued without profite of a stomack euill disposed: So if manie vnwilling to belecue that the will of G O D is such, as he hath declared by his worde, reiecting



reiecting ( by their incredulitie ) the grace which G O D offereth them; shoulde their incredulitie make thee call in doubt the trueth of God, and the testimonie of his good will towards thee? If some few among these banished, not trusting the pardon published by a true and faithfull Prince, doo him this dishonour to compt him as a deceuer or lier : acknowledge thou that iustlie and by good right they remaine banished. But thou, seeing that faithfull Prince Iesus Christ, hath sent to pronounce vnto thee, a generall pardon, and namelie , hath giuen thee his letters sealed by the Sacraments, commaunding thee to belecue, and promising thee, that it shall bee vnto thee according to thy faith : Assure thy selfe , that his will is that thou shouldest be his childe, and heire of euerlasting life. See how euerie one shoulde assure himselfe, by the preaching of the Gospell, and the vse of the Sacramentes, the true markes of the Church, that ( being a member of it ) he is the child of God: and consequently

Math. 9. 29.

E

sequently

## *Of the markes*

Phili. i. 29.  
Ephes. i. 19.

fequentlie, an inheritour of his euerlasting kingdome. True it is, that faith is the gift of G O D, yea proceeding from the operation of the mighty power of his strength, as *S. Paule* speaketh. And this is it which he maketh vs to feele in this difficultie of apprehending (by an assured faith) so many, so cleare, and so certaine testimonies of his good will towards vs, touching our adoption. It is therefore needfull that he worke further with vs by his holie spirite, which (without ceasing) asking of him in the name of Iesus Christ, we are assured by his promise, that he will giue vs, and that, so ioyning with the power and efficacie of his spirit, the preaching of his Gospell, and the vse of the Sacramentes, he will giue vs grace to applie vnto our selues (by a true and liuely faith) the testimonies which he hath giuen vs of our adoption, to our saluation and euerlasting life.

*How*

*How although the markes of our adoption  
be in vs but small and feeble, yet wee  
ought, and may assure our selues that we  
are the children of God.*

C A P. 4.



See well ( will some say )  
that I haue iust mat-  
ter to beleue it : and  
therefore am I the more  
sorrye that I feele not  
faith in my selfe, to assure me without  
doubt that I am the childe of God,  
which thing troubleth mee greatlye,  
so as I feare least by this mine incre-  
dulitie, I reiect the grace of God.  
But vnderstand I praye thee for thy  
comfort, that there is great difference  
betweene vnfaithfulnes and weaknes  
of faith. The vnfaithfull man or infi-  
dell careth not for his saluation : or,  
reiecting the saluation which is in Ie-  
sus Christ alone, seeketh saluation o-  
ther where. Contrariwise, the faith-  
full desire saluation : he knoweth that

The first  
temptation  
proceeding of  
the small fee-  
ling of our  
faith.



## Of the markes

his saluation is in Iesus Christ alone: he seeketh it in him, and feeleth a desire to increase in assurance, that he hath saluation in Iesus Christ, though he doo not yet feele this peace and ioy in the holye Ghost so manifestlye as faith bringeth it forth at the last. Also it is not written, he that feeleth, but hee that beleueth hath euerlasting life. And indeed, as faith is of things that are not seene, so the vnderstanding of it consisteth more in certaintie, than in apprehension. In this complaint of *David*, yea and of Christ himselfe: My God my God, why hast thou forsaken me, we heare the testimonie of faith by these wordes: my God my God; but without apprehension or feeling of fauour or ioy, as this complaint, why hast thou forsaken me, sheweth. Also our faith may bee so small and weake, as it doth not yet bring forth fruites that may bee liuely felt of vs. But if such as feele themselves in such estate, desire to haue these feelings, if they aske them of God by praier, this desire and praier are

Ioh. 3. 36.

Heb. 11. 1.

Rom. 8. 23.

Psal. 22. 1.

Mat. 27. 46.

are testimonies that the spirite of God is in them, and that they haue faith alreadie. For is such a desire a fruite of the flesh, or of the spirit? It is of the holie spirite, who bringeth it forth onlie in such as he dwelleth in. He dwelleth then in them. In like manner, is not this praier the worke of the holie ghost in them? For it is the holy ghost (saith *S. Paule*) which praierh for vs, and in vs, with grones that cannot be expressed. Againe, none can come to God by praiers, if he haue no trust in him. Then these holye desires and praiers, being the motions of the holie ghost in vs, are testimonies of our faith, although they seeme to vs small and weake. As the woman that feelth the moouing of a childe in her wombe, though very weake, beleeueth and assureth her selfe that she is with child, and that she goeth with a liue childe: so if we haue these motions, these holy affections & desires before mentioned, let vs not doubt, but that we haue the holy ghost, (who is the author of them) dwelling in vs

Rom. 8.25.

## Of the markes

Rom. 7.

and consequently that we haue also faith. And wee must vnderstand, that the faith of the children of God ceaseth not to be a true faith, although they feele doubts, feares, & mistrusts. For if they delight not in such infirmities to nourish them, but are sorrowfull and resist them, with desire to feele their saluation in Iesus Christ, beholde a battaile in them: and betweene whome? betweene the spirit and the flesh: betweene faith and mistrust. There is then in them faith assailed with doubts, and the spirit fighting against mistrust, and labouring to ouercome it. These doubts, mistrustings, and incredulities, are the fierie darts which Sathan throweth against our faith, the which bearing the blowes, as a buckler, as *S. Faule* faith thrusteth them back, and quen- cheth them, so as they pearce not to the heart. What deuises or assaults soeuer the diuell make against vs, saith *S. Augustine*, so hee occupie not the place of the heart where faith dwel- leth, he is driuen backe. Incredulity  
then

Eph. 5.16.



th<sup>e</sup> assaulteth vs without, but woundeth vs not daily : It troubleth onlie, or so woundeth, as the stroake is yet curable. And such temptations and assaults are common to the most faithfull & excellent seruants of God. If wee consider the continuall course of the life of *Dauid*, there is no mirror of faith better to bee noted than in him. And yet was not he assaulted with great feares and doubts? what complaint maketh he in the 77. Psalm? Hath the Lorde forsaken for euer? will he no more shewe me fauour? Is his mercie cleane gone for euer? Is his promise come to an ende for euermore? Hath God forgotten to bee gracious? Hath he shut vp his louing kindnes in displeasure? And to conclude, he holdeth such a course, as a man desperate, saying : This is my death. Where was then in *Dauid*, the feeling of his faith? For all this he had not lost it. And indeed all these words were but representations of feare and dispaire assailing the faith that was in him, and fighting against it : As hee

Psal. 77. 8. 9. 10.  
11. verses.

## *Of the markes*

**Psal. 42. 12.**  
**Psal. 43. 5.**

**Math. 16. 16.**  
**Iohn. 6. 69.**  
**Math. 17. 23.**  
**Luke. 9. 45.**  
**Luke. 24. 11.**  
**Acts. 1. 6.**

**Matt. 26. 31.**  
**Mar. 14. 27.**  
**Mar. 14. 50.**  
**Matt. 26. 70.**  
**Mar. 14. 68.**

sheweth in other places verie plainly, saying: My soule, why art thou cast downe, why art thou so heauie within me? Put thy trust in God, for I will yet giue him thanks, forasmuch as he is my manifest deliuerance ( as it were before my face ) and my God. If these testimonies of faith before mentioned seeme small : howe small and darke was the faith of the Apostles before the resurrection of Iesus Christ? They belecue that Christ is the Sonne of God, the sauour of the worlde : but yet they vnderstand not that he must die, and rise againe : wherein notwithstanding lieth the principall rest of our faith. Yea, and after his resurrection they ( acknowledge him for a King ) imagined rather a carnall, than a spirituall kingdome. If their faith was darke in their vnderstanding : it was also small in their hearts, when they were offended at Christ, and all forsooke him, & Peter himselfe renounced him. And yet we cannot say that they were without faith, though it were then verie weake and small. And  
also

also when the ship being couered with  
flouds they cried to Iesus Christ : say- Luk. 22. 32.  
ing, saue vs, we perish: he calleth them Matth. 8. 25.  
not infidels, but men of litle faith, &  
fearefull: shewing that they had some  
faith in them, though verie small, and  
assailed with feare, wherein notwith-  
standing hauing recourse vnto him,  
they were heard, and deliuered out of  
daunger. For he came not to breake  
the brused reede, nor to quench the  
smoaking flax, as *Esay* foretolde: shew- Esay. 42. 3.  
ing thereby, that there are some of the Matth. 12. 18.  
children of God, weake as a brused  
reede, and hauing as litle strength of  
faith, as in steed of flaining it smoa-  
keth onlie. This smalnes and begin-  
ning of faith, is verie aptlie noted by  
*S. Paule*, saying: that the righteousness Rom. 1. 17.  
of G O D is reuealed by the Gospell  
from faith to faith. Hee sheweth that  
there are degrees in faith, and that it  
happeneth to vs in the reuealing of  
the righteousness of G O D, by which  
we are iustified, as when we see one so  
farre off, as with much adoe we know  
him: but the neerer we approach, the  
more



## *Of the markes*

Mar. 8. 29.

Luk. 17. 5.

more clearely we discern him. Manie of the children of God are like to that blind man, whose eyes Christ opened, but so at the beginning, as he saw men like trees, forthwith he recovered his sight, but yet troubled at the beginning, but afterward cleare. To bee shorte, he who in the person of his Apostles hath taught vs to pray vnto God to increase our faith, sheweth that he hath children in whom it is weake, and hath neede of increase. Also the chiefe wisdome of the most perfect is to profite. And to this purpose wee must remember, that in all spirituall graces, there is nothing but beginnings and imperfections, in the most perfect, and most highly exalted in this life; but that the perfection (to the which notwithstanding wee must alwaies tend) and the accomplishment shall be in heauen. To conclude, there are two effects or fruits of faith, to wete, the rest & peace of the conscience before God: and sanctification, which consisteth in the mortification of the workes of the flesh,  
and

and newnes of life. Nowe, as the rest and peace of conscience proceeding from faith is a testimonie that it is in vs, so it is also sanctification, and the desire to walke in the feare and obedience of God. And indeed, faith is the fountaine of good workes. If then one of these fruites be languishing, the other sufficeth to assure vs that wee haue faith. As it is knowne that there is true and naturall fire by the flame and the heate, which are two effects and operations of fire : but if the flame shall become weake, the heate shall suffice to assure vs that it is naturall, and not a painted fire : In like manner, if this fruite of thy faith be weake, to feele peace and rest in thy conscience, and yet thou feelest the other effect of faith, to wete, a desire to the workes of the spirite, loue towardes God, and desire to walke in his obedience : this fruite of thy faith is to thee a sure testimonie that it is in thee, though but small and weake. But thou wilt say : what comfort or assurance of saluation can a faith so weake  
and

## *Of the markes*

Mat. 17. 20.

and little giue me : I answered ; It can assure thee of thine adoption . For so thou haue but one sparke of true faith, thou art the childe of God. Faith is of such aforce, that ( following the promise of God ) one onelie graine of it, though neuer so little laieth hold on Iesus Christ to saluation . Againe , it is properlie Iesus Christ which saueth vs, and not our faith : sauing in so much as it is the instrument , and as it were the hand by which wee take holde on Iesus Christ. Now, faith (how little soeuer it be, taketh holde on Christ and receiueh him, not by halfes , but all whole : as an infant taketh and holdeth with his little hand a whole apple, though he dooth it not so strongly or surelye as a man. By the apple of our eye, though in true ilous little , we see verie great mountaines , and the verie bodie of the Sunne, much greater then the whole earth : so our faith, though verie little , taketh and receiueh all whole Iesus Christ the sunne of righteousness. He who ( being in a darke tower ) seeth not the light of  
the



the Sunne, but by a verie little hole, may notwithstanding assure himselfe, that the Sunne shineth vpon the tower, as well as he that seeth it by an open windowe, knoweth that it shineth vpon his house. Euen so, although we are hindered by the cloudes of mistrust, that we cannot see the Sunne of righteousness to shine vpon our soules in his brightnes: yet so that wee see but a little beame, wee know that the sunne of life shineth vpon vs, which assureth vs that we are the children of God. Also, whosoever in this life shall haue the least faith among all the elect, shall yet enioye Iesus Christ all whole, and not a little or halfe saluation, but the full accomplished saluation of eternall life. For whosoever beleueth in Iesus Christ, saith Saint *Iohn*, shall not perish, but haue life e- *Ioh. 3.16.* uerlasting. Now, as this ought greatly to comfort vs in the weaknesse of our faith, so ought it to bee a sharpe spurre to inforce vs to growe in faith, that feeling so much the more clearelye and liuelye the peace and ioy of  
our

## *Of the markes*

2. Temptatiō  
through the  
smallnes of  
our sanctifi-  
cation.

Ia. 2. 17. 20.

our consciences, by the assurance that we are the children of God, wee may the more stronglie resist all temptations, and glorifie our God. There are others, who call their faith and adoption in doubt, saying, That true faith cannot be without good works. Nowe, I feele my selfe so miserable a sinner, that it maketh me to doubt of mine adoption. Indeed; this is a thing greatly to be lamented, that we render no better obedience vnto God, that there is in vs no greater zeale of his glorye, nor more feruent charitie towards our neighbours : and to bee short, no better amendment of life. But if thou hast begun to hate & flee sinne, if thou feelest that thou art displeased at thy infirmities and corruptions : If hauing offended God, thou feele a sorrowe and grieve for it : if thou desire to abstaine : if thou auoidest the occasions : if thou trauellest to doo thine indeuour : if thou praiest to God to giue thee grace : All these holie affections proceeding from no other then from the holyc Ghost, ought

ought to be vnto thee so many pledges and testimonies, that he is in thee: As also Saint *Paule* teacheth vs, saying: that as those that delight in the workes of the flesh, are of the flesh, so on the other side, those that delight in the workes of the spirite, are of the spirite. These holie desires then to the workes of the spirite, are testimonies of the spirite dwelling in thee. So as being thus led by the spirite of God, thou art the child of God, saith Saint *Paule*. *Rom. 8. 5.*  
*Rom. 8. 14.*  
 And indeed seeing the children of *Adam* are naturally inclined to all vices and corruptions, it is a marke of regeneration, and so of being the childe of God, when contrarie to nature we are displeased with our infirmities, & fighting against them, wee desire and in deauour to fashion our selues according to the will of our G O D. God hath commaunded vs to loue him with all our hearte, with all our vnderstanding, and with all our soule. *Math. 22. 37.*  
 Nowe, as we cannot know God in this life, but in part, and darklie, so we cannot



## Of the markes

1. Cor. 13. 9.  
12.

Aug. ad. Bonif.  
lib. 3. ca. 7.

not loue him but in part , yea verie little. The perfection is reserued for heauen as also S. *Augustine* saith : All the faithfull ought earnestlie to aspire to this, that they may once appeare before God pure and without spot. But for as much as the best and most perfect estate that we can attaine vnto in this present life, is no other thing, than to profite from day to day : then shall we come to this marke, when, after putting off this sinfull flesh, wee shall cleaue fullie to our God. Therefore also, as the same author saith, when men speake of the perfection of the children of God in this life : to this perfection is required the acknowledging of their imperfection. It is as well in trueth, as in humilitie that the Saints acknowledge howe imperfect they are. God deferreth the accomplishment of our holinesse and charitie vntill the life to come, to the end that this pride ( which taketh force through the increase of vertue) shoulde not ouerthrowe vs, but that walking in humilitie, God might accomplish

accomplish his mercie in pardoning vs,  
 his power in sustaining vs, and his truth  
 in sauing vs. And indeede there is no- 2. Cor. 12. 9.  
 thing more weake, saith *S. Augustine*,  
 than the proude, nor more strong than  
 the humble: For as the proud, trusting  
 in himselfe, who is nothing but vanitie,  
 hath God his aduersarie, who resisteth  
 the proud; so the humble mistrusting  
 himselfe, hath God for his strength and 1. Pet. 5. 5.  
 saluation. God indeed in his lawe re- Iam. 4. 6.  
 quireth a perfect obedience: But that  
 which he looketh for of vs his children  
 in this life, consisteth more in the desire  
 to obey, than in the obedience it selfe. Rom. 8. 5.  
 According whereunto he saith by his  
 Prophet *Malachy*, I will spare them, as  
 a father doth his owne sonne that ser- Mal. 3. 17.  
 ueth him. If a child take paine to write  
 well, or to do as he should do any other  
 seruice that his father hath commaun-  
 ded him, although their be great want  
 both in the writing, and in the other  
 seruice; yet in bearing with him hee  
 praiseth him, and saith, that he hath  
 written well, he had doone his ducie.  
 Godlines, the loue towards God, and  
 F the

## Of the markes

Psa. 111. 10.

Psal. 112. 1.

1. Iohn. 3. 9.

2. Sam. 11.

Mat. 26. 74.

the obedience that we owe vnto him, is often signified by the feare of God, the which also *David* calleth the beginning of wisdome. And those that haue this feare of God, are acknowledged & called the children of God. Then if thou feel such a loue & reuerence toward God, that thou feare to offend him, thou art the child of God. But then thou fearest to offend God, when thou shunnest the occasions and inticements to sinne, and when hauing offended, through ignorance, oversight, or other infirmity, thou feelest sorrow and displeasure, to raise thee vp againe, being resolved to sin no more, and praying to God that he will conduct thee by his holy spirit, that thou maist walke constantly according to his word. *S. Iohn* saith, that the children of God sinne not: not that they offend not God euerie day, or that they commit not sometimes most greuous offences, as *David* and saint *Peter*: And as daile experience doth too much conuict euerie one of vs, But he saith, that they sinne not, because they loue God, and are afraide to offend him, and doe not willing-



willingly giue themselves to doo euill:  
but haue sinne in such detestation, that  
they feelee in themselves that conflict,  
which Saint *Paule* setteth forth vnto Rom. 7.  
vs in his owne person, in as much as  
they woulde do the good which they  
cannot doo, and doo vnwillingly the e-  
uill which displeaseth them: whereof it  
followeth, as the Apostle concludeth,  
that if they do that which they would  
not doo, it is no more they which  
do it, but sinne which dwelleth in them:  
which on the one side ought to giue  
them occasion to mourne and to cry  
with the apostle, Alas wretch that I am,  
who shall deliuer me from the bodie  
of this death? But on the other side  
they ought to feelee the comfort which  
he addeth, saying, I thanke my God Rom. 8. 1.  
through Iesus Christ. And wherefore?  
Because there is no condemnation to  
those, who thus fighting against the  
flesh, walk after the spirit, and conse-  
quently are in Iesus Christ. For the rest,  
when thou feelest a doubt of thine a-  
doption through the want of rendering  
to god such obediēce as thou oughtst,  
F<sub>2</sub> knowe,

## *Of the markes*

knowe, that Satan is at hand with thee, falsifying the Gospell in perswading thee, that thou shouldest be saued by thy workes; or willing to make thee blaspheme Iesus Christ, in making thee beleeeue, that thou maiest and oughtest to be (\*the least) in some part, a Sauiour of thy selfe, and so a companion of Iesus Christ. Answer to this temptati- on, that thou art a poore sinner, but that Christ came to saue sinners, and that ther is saluatiō in none but in him. Furthermore, if thou feele a desire to the works of the Spirit, thou art of the Spirit, and there is no condemnation to thee as is said. If thou delight as touching the inward man, in the obediēce of the commandements of God, he accepteth thee for holy and iust, recei- uing this desire to obey him, for an o- bedience acceptable vnto him. Hee ac- cepteth his own work in thee, and par- doneth thee thine. Continue in this ho- ly desire, fighting against the flesh and the worlde, strengthening thy selfe by seruent praier to the Lord. And behold the certaine testimonies of thine adop-  
tion

1. Tim. 1. 15.

Mat. 9. 63.

Rom. 8. 5.

Rom. 8. 1.

Rom. 7. 22.

tion. But thou wilt say, I haue of long time asked of God, and do dayly aske his holyc Spirite, the increase of faith and grace to be obedient vnto him; yet I feele no manner of fruite of my prayers. If G O D loued me, and accounted me for his childe, would hee not heare mee? It is the same complaint, that in old time past *David* made, saying: I am weary of crying, my throat is hoarse, mine eies are failed, while I wait on my God. And in another place: My God, I cry by day, & thou answerest not; and by night, & I haue no rest. Now in saying he had no rest, he sheweth that he did continue in praier. Also Iesus Christ exhorteth vs to this diligence, by the example or similitude of the importunate widdowe, crying still vpon the wicked Iudge to do her right and at the last obtaining by her importunacie. And besides that, hee waketh vs vp, saying: Heare what the wicked Iudge saith: Because she troubleth mee, I will doe her iustice. And God which is your Father and Sauour, who is iust and loueth righteousnesse, shall

3. Temptatio, because the feeling of the fruite of our prayers is so long deferred, and because of the weakenes of them.

Psal. 69. 4.

Psal. 22. 2.

Luk. 18. 1.

Psal. 11. 7.



*Of the markes*

Luk. 11. 5.

not hee heare the crie of his children crying vnto him night and day? Verily I say vnto you that hee will doe it, and that quickly. Hee that went by night to his neighbor to borrow bread, continuing still his request, though the other <sup>had</sup> ledged many excuses, yet at the length he obtained what he would.

Luk. 11. 13.

Continue then in praying to G O D, without discouragement. This perseverance in praier is an euident and vehement testimony of thy faith. For that is not found but in the children of God, guided by his Spirite : especially seeing thou askest the holy ghost, whom Iesus Christ promised thee, thou askest that, which by his promise is due vnto thee, without doubt he will giue it thee. And seeing thou askest the increase of faith, and grace to obey him, thou askest that which he cōmandeth thee to haue, & so that which he liketh and is pleased withall. Be then assured that thou shalt be heard. Beholde, saith Saint *Iohn*, the confidence that wee haue with G O D, that if wee aske any thing according vnto his will,

Ioh. 14.

he

he heareth vs. And if wee knowe that  
 he heareth vs, whatsoeuer we aske, wee  
 knowe wee shall obtaine the requests  
 that we haue asked. His promises can  
 not fayle nor deceiue. Yea, be thou  
 certaine, that before thou hast ended  
 thy prayer, he hath heard thee, as *Esay*  
 saith, For our God is a God that hea- *Esay. 65. 24.*  
 reth prayers, sayth *David*. But thou  
 owest him this honour to submit thy *Psal. 65. 3.*  
 selfe to his wisdom as touching the  
 time of feeling or receiuing the fruite  
 of thy prayers. If Iesus Christ had  
 healed the daughter of the Cananite  
 at the first petition, her Faith had not *Mat. 15. 22.*  
 beene so kindled in her, nor so com-  
 mended in the Church vnto the ende  
 of the worlde. The fruites of all trees  
 are not ripe in one day. In some they  
 doe ripen sooner, and men waite pa-  
 tiently for the other, which ripen in the  
 latter season: *Zacharie* and *Elizabeth* *Luk. 1. 13.*  
 though that they had prayed in vaine,  
 asking of G O D posteritie in their  
 youth. And when they were olde, and  
 without all hope for to obtaine it, the  
 Angell of the Lorde saide vnto *Za-*  
*charie,*

*Of the markes*

*charie*, Thy prayer is heard : not that prayer which hee made then, for he thought not now to haue issue, but the prayer which hee made long time before. That which is more, doe wee not aske of G O D manie graces, the which we knowe well that wee obtaine, either in part, or in hope onlie? the enioying or full accomplishment whereof is deferred either vntill death, or euen vntill the day of the resurrection. In the Prayer of all Prayers taught by Iesus Christ, wee do aske of G O D that his name may be sanctified, his Kingdome may come, his will may bee doone in Earth, as it is in Heauen. And when shall wee see the full accomplished effect of this prayer, but in Heauen, when Christ hauing giuen vp his kingdome to G O D his Father, wee shall loue him perfectlie, and praise him euerlastingly? Furthermore, he often times heareth vs, so as Saint *Augustine* saith : not according vnto our will, but as is most for our profite, giuing vs better things than those that wee expresselie aske. The

*Iewe*

Matt. 6. 9.



*Jewes* desired the comming of the *Messias*, and asked it of God. He deferred it of long time: at the last he sent him, but not such a one, as all (as it were) and the Apostles themselves looked for: to wete, victorious in battaile as *David*, to deliuer them from the yoke of the *Romans*, triumphing in riches & worldly glory, as *Salomon*: but such a *Messias*, as obtaining victory against the diuell, death, & sin, hath established a spirituall kingdome in euerlasting life and glory. Iesus Christ feeling and apprehending the terrible gulphes of the fearefull wrath of God vpon him for our sinnes, praied with strong cries & teares to God his Father, that he might not enter into the deepe pit of death. The Apostle to the *Hebrewes* saith that he was heard: and yet notwithstanding he entred, and dranke the cup of the wrath, & of death which the father had giuen him. But he was heard, saith the same apostle, as touching that which (in making his praier) he feared: to wit, from being swallowed of death. In like manner, *S. Paule* praieeth to God oftentimes,

Acts. 4. 6.

Matt. 26. 39.

Heb. 5. 7.

2. Cor. 12.

## *Of the markes*

times, that he would deliuer him from the Angell of Sathan that buffeted him, but God much better (as he himselfe confesseth) gaue him to vnderstand, that the power of God was made perfect in his infirmitie: so as he protesteth as it were enioying the fruite of his praiers, though otherwise than he thought, that from that time forth he would reioice in his infirmities, and would take delight in them, forasmuch as being weak in himselfe, he was strong in god. So we wil demandaund many times commodities concerning this life, as health goods, parents, friends, or our countrey: & God depriuing vs of them, giueth vs spirituall graces, patience, faith, contentment in God, and other like: yea, and our prayer tending onely vnto the preservation, and enioying such commodities appertaining vnto this life alone, God contrariwise depriueth vs of them, to keepe them for vs in heauen, & to giue vs euerlasting enioying of them, as when we are depriued of them, being persecuted for his name. And that which more is, when wee  
feele

feeble weaknes in faith, negligence to heare the worde of G O D, coldnes in charitie, impatience in our afflictions, and we hauing asked of God graces cōtrary vnto these, feel no amendment: his wil is to make vs feel that these graces are the gifts of God, seeing we haue them not when we wil, and that he wil keepe vs in humilitie by the feeling of our infirmities, and try our patience & faith, in waiteing patiently vntill hee make vs feeble the fruite of our praiers. I thinke well (wilt thou say) that those that pray vnto God feruently and continue constantly in such praiers, haue therein testimonies that they are the children of God, and are assured to be heard. But what comfort may I take therein seeing my praiers are so cold, & with so little feeling of zeale & faith required in them? But is it not in the name of Iesus Christ that thou praiest? And it is for the loue of his welbeloued sonne Ioh. 16. 23. our aduocate and mediator, that God heareth vs, and not for the excellencie of our praiers. It is, as it were, by the mouth of Iesus Christ that we present  
our

Exo. 28. 38.



## *Of the markes*

Mat. 17. 8.

our praiers to God, to be sanctified by him, & acceptable to God for his sake, in whome he hath delight. Satan, the enemy of our praiers, by the feeling of this infirmitie, would make thee leaue praying to thy God. Resist the this temptation.

Mat. 6. 9.

1. Thes. 5. 17.

Thinke that it is not a thing indifferent, or left in thy liberty, to pray to God or not. God hath commanded thee to pray; thou owest him obedience; it is an honour hee requireth of thee, thou canst not deny it him. God commandeth thee to loue him with all thy hart. Wilt thou say, I will not loue God at all, because I loue him so coldly: I will helpe the poor no more, because I cannot do it with a seruent charitie? To conclude,

Mat. 22. 37.

what infirmitie or coldnes soeuer thou feelest, thou art bound to pray, and to continue in thy duty. In the meantime, acknowledge thy infirmity, and in thy praiers aske double pardon, first of thy sinnes which thou hast committed before, secondly for this sinne that thou praieest to God so negligently. See how God (supporting the infirmitie of thy praiers) wil smell a sweet sauour of the,

Rom. 12. 12.

pl

as incense offered by our high Priest  
Iesus Christ, and shall make thee at last  
seele the fruit of thy praier. Many com-  
plain of another infirmitie, that hardly  
they begin their praier, but in stead of  
thinking of God, & of that which they  
aske of him, their minde is wandring o-  
ther where. And for this they are vexed  
and troubled: & in trueth it is a great  
infirmitie, for the which we ought gret-  
ly to be displeased with our selues. Not-  
withstanding it is common to all the  
children of God in general, *Chrysostome*  
reproving those of his time for this in-  
firmitie, sheweth quickly the first origi-  
nall, and after the remedy. Whence  
commeth this (saith he) that if we talk  
of warre, of merchandize, or of other  
thinges of the world, we can discourse a  
greate while without thinking of any  
other thing, and so soone as we set our  
selues to pray vnto God, our mindes  
wander? It is because the Diuel know-  
eth well, that in speaking of thinges of  
this world, thou doest him no hurt, and  
therefore he suffreth thee to talk at thy  
pleasure: but when he seeth, that thou  
settest

*Psal. 141. 2.*

*Chrysost.  
Homil. of the  
Canaanites.  
Mat. 15.*

### *Of the markes*

settest thy selfe vpon thy knees to pray to God, he knoweth that thou goest to procure that, which is against his heart, & to the ruine of his kingdōe. Therefore he thrusts himselfe in by & by, troubling & drawing thy thoughts hither & thither to hinder the fruite of thy praiers. Say then to satan, who is hard by thee, & fighting against thee; go behind me satan, for I must pray to my God. And if hee bee importunate, yet must thou pray to god to driue him away frō thee. So thinking to whom thou speakest, to were, to the Maiestie of God; and how great things thou askest of him: be displeased with thy infirmity, fight against it, & lifting vp thy hands to heauen continue in praier; and doo it so much the more couragiously and constantly, for that satan feareth nothing more thā the praiers of the children of God; & sheweth sufficiently in going about to trouble & turne away their minds to other things that he feeleth himselfe hindered by their praiers, & that hee feareth the fruite of them. On the other side, if it happen that by affliction either of body  
or



or of spirit, thou art so cast downe, that thou canst not make a framed praier vnto God; be not discouraged for that: for at the least thou canst desire thine owne health & saluation. There is neither sicknes nor yet tyrant that can let thee to desire: now, desire is praier before God, saith Saint *Augustine*; according whereunto *David* saith, that God heareth the desire of the humble. Say thou then with *David*; Lord, all my desire is before thee, and the sighs of my thoughts are not hid from thee. *Ezechias* King of *Iuda* in his affliction, could not distinctly pray vnto God, but chattered as a Crane or a Swallow, and mourned as the Doue; yet so lifting vp his eyes on high, hee was heard. What prayer maketh the little Infant to his mother? He weepeth and cryeth, not being able to expresse what he lacketh. The Mother offereth him the breast, or giueth him some other thing, such as shee thinketh his necessitie requireth. Much more then the heauenly father heedeth the sighes, the groanes, the desires and teares

*Psal.* 130. 17.

*Psal.* 38. 10.

*Esai.* 38. 14.

## *Of the markes*

The 4. temptation, because of the little increase of grace by the exercises of religion.  
Mat. 13. 19.

teares of his children : and doing the office of a father, hee heareth them, & prouideth for them. There are some also that doubt of their adoption and saluation, because they feele not any comfort or increase of the graces of God, neither by reading or hearing the word, neither by communicating at the holy Supper of the Lord. Now, if thou feele thy selfe afflicted & troubled in this respect, vnderstand, that when thou goest to employ thy selfe in these spirituall exercises, sathan followeth thee, to make it vnflauerie to thee, yea and to take out of thy mind the worde of God that thou hast heard. Pray then to God, that he driue him away from thee. Secondly this commeth, forasmuch as thou art not yet much accustomed to the language of the holy Ghost, so as it is to thee as if thou didst heare an excellent sermon, but of one whose language thou didst scarce vnderstand, wherby thou canst neither feel tast nor pleasure, and so thou canst receiue but small profite. Then thou must continue, & also accustome thy selfe to  
read

read and heare the word of God, thinking alwaies that God speaketh to thee for the saluation of thy soule, praying him that he will giue thee grace by his holy spirit to profit to his glory & thy saluation. And thou shalt feele at the last that which is said to sicke men that haue lost their taste, that thy appetite will come to thee by eating: And that the word of God, and the participating of the bread and wine in the holie supper shall be to thee more sweet, than honie to the mouth, as *David* sayth. Manie sicke persons hauing neither taste nor appetite, cate notwithstanding and receyue noriture. So, though in reading and hearing the worde of God, and communicating at the Lords supper, thou feelest not any taste or appetite: yet in continuing, thou shalt receiue some noriture for thy soule. And if it seemeth to thee that thou forgettest by and by, that which thou hast read or heard, practise for thy soule that which thou dooest for thy bodye: because the meates digest and abide not in the bo-

Psal. 119. 102.

Psal. 19. 11.



## *Of the markes*

die, thou returnest to eate meate again  
euerie day: So be thou so much more  
diligent to heare and reade the worde  
and to communicate at the holie sup-  
per without leeing any one meale  
for thy soule, when G O D offereth it  
thee. And as the corporall meate  
though it passe away, yet thereremai-  
neth alwaies some noriture for the  
bodie: so shall this spirituall meate be  
to thy soule. Yea it may be that at one  
Sermon thou shalt heare and remem-  
ber one sentence, which shall serue  
thee, as it were, for a passport, a lad-  
der or wings at thy neede to conduct  
thee by and by comforting & streng-  
thening thee, to lift thee vp into hea-  
uen. If then, when thou goest to read  
or heare the word of God, or to com-  
municate at the Lords supper, thou  
praicst to God (as thou oughtest day-  
lie to do) that he will giue thee his spi-  
rit, that thou maiest profite: and so  
doest continue constantlie in these spi-  
rituall exercises: this disposition, this  
holy affection & obedience shall serue  
thee for sure testimonies of thine ad-  
option

option and thou shalt without doubt,  
seele increase of the graces of God.

Finally, there are some, who hauing  
had liuely feelings of their faith with  
cōfort & ioy in their consciences, wal-  
king besides in the feare of God, are  
afterwardes greatly troubled; when  
these graces seem to be dead in them,  
falling into doubt & mistrust of their  
saluation, or into crimes & sinnes too  
vnworthy the children of God. For sa-  
tan hereby indeuouteth to perswade  
them, either that they neuer had the  
true faith, or that God hath cast them  
off, taking from them the gifts and  
graces of his holye spirit: but both  
the one and the other conclusion is  
as false, as the author of them is a  
great lier. And indeede, if the trees  
which haue flourished and borne their  
fruite in sommer, are in winter with-  
out fruite, without leaues, yea and  
without apparance of life: dooth it  
followe therefore either that they  
had not life in sommer, or that they  
are dead in the winter? When men go  
to bed, they rake vp the fire which did

The fifth tempta-  
tion by the  
interruptiō of  
the graces of  
God.

## *Of the markes*

burne: if thou marke it verie neere, there is no apparance either of heate, or of brightnes : dooth it followe therefore, that there had beene no fire, or that it is then quenched or dead? Contrariwise, hauing been couered ouer night, men kindle againe in the morning the same fire that was hid & couered : and the trees that seemed to be dead in the winter, flourish and beare fruites a while after. If thou seest a drunken man, not hauing for a time the vse of reason, nor any feeling of it, wilt thou say therefore, that he neuer had a reasonable soule? or that hauing had it, it is now dead? Abide a few houres, and thou shalt be conuict of the contrary. And so of that, that thou hast not presentlie the feeling or effects and fruites of faith, can it followe that thou neuer hast had them, or that hauing had them, thou hast lost them? When *S. Peter* renounced Iesus Christ three times, cursing himselfe, was his faith quenched? On the contrarie, Iesus Christ hauing praied to God that his faith should not faile, and

Mat. 26.74.

Luke. 22.31.



and being without doubt heard, faith remained in him, but verie weake and fore beaten, but not destroyed nor quenched. *David* hauing committed adulterie and murther, acknowledged his sinnes and offence, praying to God that he would not take his holy spirit from him. Then he had not lost it, rather it abode in him but as a fire couered with ashes so as it is said; without hauing anie feeling of it to keepe him from such a headlong fall. Faith then may bee in a man without kindling: and being kindled, it is not out, although it be not perceiued for a time. Yea, but (wilt thou say) the Apostle to the *Hebrues* sheweth that there be some, who hauing been lightened, hauing tasted the heauenlie gift, hauing been partakers of the holie ghost, and tasted the good word of God, and the power of the world to come, fall backe and leese these graces, yea without hope euer to recouer them againe. What assurance then can I haue that faith abideth in me, and that G O D will yet make me to

*Psal. 51.*

*Heb. 6. 4. 5. 6.*

## *Of the markes*

feele it hereafter? For as he hath shewed mercy vnto *Dauid*, and to *Saint Peter*; so dooth hee exercise his iust iudgements vpon other, as vpon those of whome the *Apostle* spake before. Wee denye not but that there be reprobates that are greatlye lightened in the knowledge of the mysteries of saluation (which the *Apostle* termeth heere to bee partakers of the holyc ghost) and yet that such apprehensions, tastings, and feelings as he proposeth followe not thereof. For, reading or hearing the testimonies and representations of the mercies of God toward his Church, of the loue of *Iesus Christ* towards his elect, and of the excellencye and felicitie of eternall life, they conceiue these things in their vnderstanding, and for the greatnes of them, they are after a sort moued: and when they talke of them, they seeme to be partakers of them. But the difference that there is between them and the children of God, lieth chiefly in this, that the apprehensions and feelings of the reprobate  
are

are such, as a man may haue in the reading or telling of an historie, which toucheth vs nothing at all: but the feelings of the children of God are as of a matter that toucheth themselves.

Let vs consider for example the historie of *Ioseph*. Who is hee that reading attentiuely, howe *Ioseph* was sold of his brethren, carried into *Egypt*, put in prison: and the sorrowe that *Iacob* had, vnderstanding that he was deuoured of a wilde beast; that would not bee moued with compassion towards *Ioseph* and *Iacob*? vwho is hee that reading howe *Ioseph* beeing able to containe himselfe no longer, made himselfe knowne to his brethren, and how weeping and crying out hee said vnto them: I am *Ioseph*, Is my father yet aliue, and causing them to come neer vnto him, said, I am *Ioseph* your brother whom ye sold, but be not sorie. Shew to my father all my glorie: Then throwing himselfe vpon the neck of *Beniamin* his brother, he wept, and in like manner *Beniamin*

Gen.37.

Gen.39.

Gen.45.



## *Of the markes*

wept vpon his necke : after kissing all his brethren hee wept vpon them. Who is he, I say, which is not touched and weepeth not with them? But because this is a historie of the fact of another, these motions & feelings soon passe away, so as hauing turned the leafe or talked of another matter, all these feelings are vanished and gone. So is the feeling of the reprobate, hearing or reading the testimonies of so great a mercie of God towards men, and of the greatnes of the happinesse of the kingdome of heauen : The vnderstanding & apprehension of these things, causeth some motions or feelings in them, as the Apostle saith. But for as much as these good things appertaine not vnto them, neither do the feelings that they haue, take arie seat or roote in their heartes, but are easilie quenched and vanish away. On the contrary, the feeling that the children of God haue, is, as of the good things that appertaine vnto them, and therefore it may well bee colde and drowsie, but not die. As also the feelings

things that *Ioseph* and his brethren had were such, as although they had them not when they slept, yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted: yet the benefite and the comfort abode by them still. Following this that is aboue saide, we say boldly, that what feelings, what illuminations or apprehensions so euer the reprobate haue: so it is that they neuer feelee the holy ghost in them, giuing them testimonie that they are the children of God. For according to this testimonie, they should be, and should abide the children of God: seeing the holie ghost can neither deceiue nor lie. As also after that God hath made vs once feelee by the testimonie of his holie spirite that we are his children, wee are certaine that wee cannot perish, but that wee are indeede, and shall continue the children of God. For it is the testimonie and reuelation of the spirite of trueth. Also he that gi-

*Mala. 3. 6.*

fore

## *Of the markes*

Rom. 11. 29.

Heb. 6. 4.

fore his gifts are without repentance. The second difference may bee taken from this word, taste, which the Apostle vseth: To wete, that the reprobate are like to him who hauing tasted a good peece of wine, making shewe as if he would buy it, vnderstanding the price and not willing to giue so much, leaueth it there, without buying or drinking of it any more. So the reprobate hauing tasted the heauenlie good things, finding them good, and praising them exceedingly, after they vnderstand the price, that is, that they must renounce themselues, and beare the Crosse of Christ, to goe to take possession of the kingdome of heauen, which he hath purchased for them with his precious bloud: They will none of it at this price, & so renounce these good thinges without drinking or inioying them. But the children of God on the other side, hauing neuer so little a taste of these heauenly treasures, desire in such fort to haue the enioying of them, that they make resolution to forsake all, to enioye it.



We will adde this third reason : That as those that haue their stomackes charged with euill humours , cease not to eate sometimes for all that, yea and to find taste in some good meates, but are constrained after ( through the euill disposition of their stomacke ) to cast it vp againe & to vomit : So some reprobates hauing within them an euill conscience , may well taste the good heauenlie gifts, but this euill conscience , not being able to agree with the true & sure faith of the hart, stoppeth , that these giftstake no roote to fructifie to saluation , so that finallie they cast it off , or let it wither & come to nothing. And this reason with those before , are the principall causes , for the which many , that seemed to bee the children of God, do reuolt , as we will shew hereafter more at large . On the contrarie, those who haue faith are assured , that though the graces of the holy ghost are often weak in thē & like fire couered with ashes, & trees in the winter, yet can neuer come to nought or die : rather they recouer strength  
at

### *Of the markes*

at the last, whereby they are certaine to be, and to continue the children of G O D, and heires of euerlasting life. Furthermore, let vs remember that these foule and grosse faultes of *David* and of *S. Peter* & of others are set before vs, first that they should bee to vs as a mirrour of the fragilitie of man, to acknowledge that if we be exempted, it is by the grace of our God. Secondly, that we shoulde so much the more stand vppon our garde. As if in walking thou shouldest see him fall that goeth before thee, thou goest not to fall with him, but thou art to be so much the more circumspect that thou fall not, as he did. Thirdly that vnderstanding that faith abideth in them (although verie weak and feeble) thou maiest take courage, beleeuing certainly that faith which was once giuen thee, cannot bee quenched nor die. And therefore continue in assurance that thou art the child of God, raising vp thy selfe by their example, and resolving with thy selfe to walke constantly as the child of God in true holines

holines and righteousness before him  
all the daies of thy life. See how wee  
ought to bee resolved, that although  
the markes, feelings and testimonies  
of our adoption set forth here aboue,  
be in vs but small and weake, and ac-  
companied with great infirmities and  
conflicts: yet wee may and ought to  
assure our selues that these markes are  
true in vs, and that therefore wee  
are certainly the children of God, and  
inheritours of everlasting life.

Luke. i. 75.

*That the Apostacie & revolt of some ha-  
ving made profession of the true religion,  
ought not to make vs call in doubt nei-  
ther our religion nor our adoption.*

C A P. 5.



WE haue vnderstoode heere  
before, how wee may and  
ought to resist the doubts  
of our adoption, procee-  
ding from our selues. Nowe, wee  
must shewe how wee may ouercome  
the temptations which come from  
others. There are two thinges prin-  
cipallie,



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cipallie , which trouble the consciences of many , to make them doubt whether they be the children of God, and in the way of saluation & of eternall life or no. First, the horrible offence or stumbling blocke of those which abandon this church , renouncing the doctrine of it, and returning to the puddle of idolatrie : and specially when any persons hauing sometimes held any honorable place in the Church do reuolt, and become persecutors of the doctrine which they haue before taught and maintained. For thereof the diuell gathereth two consequences , no lesse daungerous then false : either that our Church is not the true church , & so that we are not the children of God : or that there is no assurance of perseuerance in the faith, and consequently no certainty of being the children of God, which haue had and borne in apparance the marks of adoption. The other offence consisteth in the grieuous & long afflictions which we indure : for the prosperitie of the wicked, deriding our miseries, and the apprehension of our own troubles,

blesgiue occasion to doubt whether God care for vs, or whether he loue vs or no. And this ordinarie condition to those that make profession of our religiō, causeth many to condēne it, & haue it in detestation, as the mother & nurse of all calamities. As touching the

1. point, concerning those that reuolt, it is a small stumbling block to trouble vs: for this was foretolde vs, and it is a disease wherewith the Church hath alwaies bin afflicted. Many shall be called faith Iesus Christ, but few chosen.

And the parable of the seed falling in diuers sorts of earth sheweth, that with much a doo the 4. part of those that shall heare & professe the Gospell, shall cōtinue to the end. S. *Paule* hath foretold expresse, that in the latter times many shall fall from the faith. And he aduertiseth the *Epbef.* that euen from among themselues there should rise vp men that should teach peruerse things.

And the *Cor.* that there shall be in the Church not only deuisions, but also heresies. Saint *Peter* speaketh yet more largelie: As there hath been (saith he) false prophets among the people

Of the certaintie of the doctrine notwithstanding the reuolts.

Mat. 20. 16.

Math. 13.

1. Tim. 4. 1.

Acts. 20. 30.

1. Cor. 11. 19.

2. Pet. 2. 1.

*Of the markes*

of Israell, so shal there be false teachers amongst you, which shall secretlie bring in damnable errours and manie shall follow their damnable waies, by whome the way of trueth shall bee blasphemed. Now, we must think the accomplishing of such prophecies so much the lesse strange, because such hath bin the condition of the Church of God at all times. What reuolt was there in the house of God before the flood, eight persons only being found saued in the Arke, and yet amongst them one hypocrite, who after was cast off and accursed? Now, the church of God being enlarged in the posteritie of *Sem*, againe there was seene such a reuolt, that the Church of God was onlie found in the familie of *Abraham*, him selfe beeing pulled out of Idolatrie. In the time of *Elias*, the reuolt was so great in *Israel*, that hee thought he had bin left alone. At the comming of our Lorde Iesus Christ, the Apostacie was so generall, that almost all the Church, at the least the principall members of it, lift vp themselves

Gen. 6.

Gen. 9. 25.

Gen. 12.

1. Reg. 19. 10.



selues against the Sonne of G O D, and crucified him. When Iesus Christ had gathered many Disciples, he was forsaken of the most part of them: yea, *Iudas* also the Apostle fell from him, sold him, and betraied him. Iesus Christ being taken prisoner by his enemies, all his Apostles fled away and forsooke him. Saint *Peter* himselfe denied him thrise. Saint *Paule* complaineth, that all they of *Asia* had reuolted, And saith in an other place, that all had forsaken him. He noteth *Alexander* the Copper Smith, *Hymenaeus* and others, who hauing been the chiefe members of the Church, were become heretikes, and enemies of the truth. Now it is the same Church, and we must no more be astonished at such reuolts, than at a man hauing rheums all his life (whereby he casteth out of his body abundance of humours) that should continue in the same disease still euen in his olde age. Herein rather we ought to acknowleg the holines of God, wherewith also he would his Church should be adorned. For he purgeth his Church, not being

H

able

Ioh. 6. 66.

Matt. 26. 14.

Matt. 26. 65.

Matt. 26. 69.

2. Tim. 1. 15.

2. Tim. 4. 16.

2. Tim. 4. 14.

## Of the markes

Leuit. 10. 3.

able to indure that hipocrits should any long time keepe the place & title of his children aproching to his Maiestie. And herunto we may apply that which *Moses* saith, when he saw the fire had deuoured *Nadab* and *Abihu* the sonnes of *Aaron*, for offering before the Lord strange fire: This is it which the Lorde hath spoken, saying; I will be sanctified in those that approach vnto me, & will be glorified in the presence of all the people: shewing therby, that the nearer men approach vnto him by honorable offices in his Church, and profession of his word, so much the lesse will he suffer their corruptions, but punisheth them more sharply, to the end, that as the nearer the peece of wax approacheth to the fire, so much the more the heate of it appeareth in melting it: in like maner the holines of God may better be knownen in the reuolt of hypocrites approaching to him, & so he may be the more glorified of the people in such iudgements. This is also the cause why many, who before they had the knowledge of the gospel, semed in outward apparance  
very

very good people, afterward being  
ioyned to the church, become wicked  
and dissolute in their liues, & very per-  
secutors. It is the vengeance of god that  
pursueth them, punishing their ingra-  
titude, their loue of the world and of the  
flesh, which they brought & nourished  
in the church, & the contempt of the  
honor that God did the, when he made  
them aproch vnto him, receiuing them  
into his house, speaking to them by the  
preching of his word, & presenting vn-  
to them vpon his holy Table, his owne  
Son Iesus Christ for the foode of their  
soules. So far off is it then, that we shuld  
be troubled for such reuolts, that on  
the contrary, seeing that they are the  
vengeances of God, we ought so much  
the more to feare and to continue the  
more constantly & holily in the church  
of G O D. And indeede if we did at  
this day see *Dauid* execute that prote-  
station which he did make of purging  
his house from vicious and wicked per-  
sons, woulde we (thinke you) depart  
from it, doubting of the holinesse of  
it? Shall we not rather be confirmed to

*Psal. 101.*



## Of the markes

carrie there still, desiring to liue holily? But more, what damage receiueth the Church in such reuolts? The glorie of it before God consisteth not properlie in the greatnes of the number, but in the holines of them. The health of a man consisteth not in the abundance of humors, which will cause some deadly disease at the last: for euen they that are laden with them, take medicines to purge them, that they might be the more whole. This is it which God hauing spoken of his church of *Israel*, that her siluer was turned into drosse, & her wine mingled with water, added for a great benefite, that he would take clean away al her scumme, and remoue al her lead from her: & that hauing restored the Iudges and Counsellors, so as they had bene at the beginning, it should be called the righteous and faithfull Citie. Experience sheweth, that in the prosperity & peace of the church many thrust in themselues, full of auarice, ambition, pride, and of other corruptions & vanities; to be short, it hapneth euen as in a sweete and rainie season, that many weeds

Esay .I. 22.

weeds come vp amongst the good hearbs, which should be choked of the, if the gardener pulled the not out. Then, when such people departe from the Church returning to their vomit, it is as if God gaue a purgatiō to it, to make it more holy, & more acceptable to her bridegroom. Let vs further cōsider the causes of reuoltes. If this hapned then when the Church was in peace & prosperitie, it should seem there was more occasion to cal into doubt our doctrin. But it is in the time of persecution, that these reuolts are seen, & so, it is feare to leese their goods, their dignities, their parents, their countrie, their liues, that causeth them to reuolt. It is then the flesh, it is the world, it is the mistrust of God, and not the allowing of the Papisticall doctrine, that maketh them to change their religion. As also *S. Paule* <sup>2. Tim. 4. 10.</sup> saith that *Demas* had forsaken him, hauing loued this present world. And indeed did this miserable *John Haren* reuolt during the prosperous estate of the towne of *Burges*, wherein he was minister? By no meanes. But perceiuing the

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danger, although hee might yet haue exercised his ministerie, he began to seeke the means as a hireling to forsake his flocke. He knoweth what letters I writ vnto him, reprouing his slothfulness, his crafts & euill conscience in the reasons which hee put foorth, to haue some colour to withdraw himselfe. He knoweth also what reprofes he had receiued by the letters of others, that he should not defile his ministry intermeddling so earnestlie in the matters of war & of policie. After the Towne of *Burges* was rendred to the enemy, hee withdrew him self into *Zeland & Holād*; where perceauing that hee began (as good reason was) for many cōsiderations to be suspected in our Churches, & in no reputation, hee got him out of the cōtrie. So feling in his conscience smal apparance to be established in his ministry againe, hauing no hope of prefermēt in any other vocatiō, & being pursued by the iust iudgmēt of God falling vpon euill cōsciences; he reuolted, thinking happily that hee should receiue some recompence for the offence that he

he



he had offered against the holie Ministerie, and at the least to enter againe into the possession of his goods. This then is not the chaunging of doctrine, which moued him, but (as wee haue saide) it is the flesh, and the world: it is enuie that maketh the Monke. It is ambition the mother of heresie, as saint *Augustine* sayth: It is an euill conscience, the rocke that maketh the shipwracke of faith, as saint *Paule* sayth, *1. Tim. 1. 19.* which hath made him to chaunge his profession. To be short, God could no longer suffer such an hipocrite in his church, nor such a filth in his holy temple: he would bee sanctified in taking vengeance vpon him, who so inordinately approached vnto him. Hee saith set him forth for an example of his iudgements, that those that make profession of Religion, and chieflie the Ministers of the worde, may studdie more and more to walke with a good conscience to keep themselves in their vocation, to renounce the passions of the flesh, & the illusions of the worlde, and so with feruent praiers to continue

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constantly in the grace of the Lorde. Furthermore, let him make as manie shewes as he will, let him sweare, let him lift vp his hands and his eies to heauen, let him weare a great paire of beads, let him goe oft & deuoutlie to the masse yet shal he not easily make the Iesuites ( who are cunninger than he ) to beleue that he dooth it indeede and from his heart. For those who among them haue any little more wit than the common sort, vnderstand well enough if they would confesse it, that the change of the holy Supper into the Masse, the worshipping of bread in it, the fiery purgatory after death, the opinion of meriting paradise by workes, specially those of superogation; the setting foorth of God the father, who is an inuisible and eternall spirit, vnder the figure of an old man: the worshipping of images, the inuocation of Saints departed, candles lighted at noone daies, & borne in procession, the great beads hanging at their neckes, and other such idolatries & superstitions, are either so abominable or so manifestly contrary to the word of  
God,

God, yea or so absurd, as he that hath once knowne them by the light of the gospel, can neuer allow thē in his heart. But be it, that by the enchantment of Satan, and iudgement of God, he were indeede become a Papist, that *S. Paule* himself should reuolt, preching another gospel; we ought, as he himself protesteth, to hold him accursed, and not to be mooued to doubt of our faith. For our religiō & faith is not founded vpon the constancie or stedfastnesse of men, but vpon the truth of our God, and vpon the testimonie of the holy ghost in our hearts. If men be vnfaithfull, saith *S. Paule*, he remaineth notwithstanding faithfull, and cannot denie himselfe. Gal. 1.

When Iesus Christ forsaken of his Disciples, should aske vs, if wee also would leaue him: we are taught to answer with the Apostles; Lorde, whither shall we goe, thou hast the words of eternal life. 2. Tim. 2. 13.

The faithful Pastor must (without being astonished at the reuolt of many) say with *Esai*, Behold, I & my children *Esai. 8. 18.* which god hath giuen me, are for signes and wonders. The horrible and fearfull



## *Of the markes*

vengeance, which waiteth on, and followeth these cursed apostates at the verie heeles, shuld make vs to tremble, & to resolute to renounce all that is vpon the earth, that wee may get & hold fast all that is in heauen, & so leauing these poore reuolters to the iudgement of God, to cast our eyes vpon those, who euen in our time haue endured so constantly the losse of their goods, reproches, prison: to be short, who chearfully haue entred into the flaming fire, & by cruell death mounted into the kingdom of heauen; to the ende that such autentique scales of the heauenlie doctrine, may confirme our harts to continue constantlie, & chearfully to follow their steps, and so be their companions in glorie. We ought not to be troubled at their reuoltes, as if we were not assured to continue in the faith, wherby also it shall come to passe, that wee shall be in doubt whether we are, or shall continue the Children of GOD. For as the markes of our adoption set foorth here before, are of two sorts: the one inward before God, & the other outward before

Of the assurance of our adoption notwithstanding the reuolts.

fore men: they which haue the inward  
markes, which consist in the testimony  
of the holy Ghost in our hearts, in the  
peace of our consciences, & in the ho-  
ly desire of our soules, seele these gra-  
ces, which assureth them that they are  
the children of GOD, chosen to eter-  
nall life: yea more certainly than we are  
assured by the light of the Sunne that  
we see & by the heat that we feele, that  
the Sun shineth. And indeed they haue  
the white stone, whereof mention is  
made in the reuelation, & in that stone *Reuc. 2. 17.*  
a new name of the childe of God, writ-  
ten, which none can know but hee that  
receiueth it. *The world saith Christ, canot  
receiue the spirit of trueth, because it hath  
not sene him, neither hath known him: but  
ye know him, saith he to his Apostles, for  
he abideth with you, and shall bee in you.* *Iohn. 14. 17.*  
As touching the outwarde marke of  
being a member of the visible Church,  
it is also verye certaine in respecte of  
God, inasmuch as speaking to vs, and  
sealing his words by the sacraments, he  
neither wil nor can deceiue or lie. But if  
men hearing his word, & communicating  
at

## *Of the markes*

at the Sacraments, reiect in their hearts the spirituall graces which are offered vnto them, & so abide vnfaithfull, and wicked within (when notwithstanding they are held for faithfull and the children of God, because of the outward professiō) it is no maruail if God at the last do discouer them, and cast them off: shewing therein, that they wer neuer his. And this is it that *S. Iohn* saith of such; They went out frō amongst vs, but they were not of vs; for if they had bin of vs, they would haue taried with vs. But that is, that it might appeare that all are not of vs. They that are once grafted in Christ cannot perish: for the gistes of God are without repentance. But eue-ry plant, saith Iesus Christ, which my father hath not planted, shall be pulled vp. The parable of the seed falling into diuers sortes of earth, teacheth vs two points to this purpose. First, that many shal heare the gospel, but without fruit. Secondly, that it shal be their own fault. For if entring into the Church, they bring their cares & loue to the world, without hauing wil to forsake them, so

*1. Iohn. 2. 19.*

*Rom. 11. 19.*

*Mat. 15. 13.*

*Mat. 13.*



as it like thornes, choak the good seede  
of the word, and so hauing no moisture  
of the grace of God, they wither at the 2. Tim. 2. 19.  
first sunne of persecution; a man may  
see the cause of their reuolte, to wete,  
because they were not the children of  
God. Saint *Paule* hauing said, that God  
knoweth who are his, addeth: & who-  
soever calleth vpon the name of Christ,  
let him departe from all iniquity: shew-  
ing thereby, that if there be any which  
ioyne themselues to the Church, calling  
vpon the name of Christ, and do not  
depart frō iniquity; they discover there-  
by that God neuer took them for his.  
Which thing is good to be noted. For  
many thinke, that to be of our Church  
nedeth nothing, but to chāge the masse  
to the preaching, & to the communi-  
cating at the Lords Supper. And when  
they vnderstād, that to be the childe of  
God, is required to renounce theselues,  
to leaue couetousnes, ambition, drun-  
kennes, the world, and all pompes: to  
be short, that they must put off the old  
man, and be a new creature: not being  
disposed to do this, they leaue the prea-  
ching,

## *Of the markes*

ching, and returne to the Masse. Nowe bee these the children of God that reuolt, that they should make those, that are indeed & continue, to doubt? Nay, rather they are the childrē of the world who hauing brought the world in with them, haue also carried the world away with them. They therefore that haue once beleueed, who also beleeuing, feel a desire to liue according vnto God, are assured that they cannot perish. He that beginneth this good worke in thē, will accōplish it, euen vnto the day of christ.

*Phil. 1. 8.*

*Aug. de correct. & gratia, 12. 30.* And to this purpose saith S. *Augustine* very well. He which made vs good, maketh vs also to perseuere in goodnesse, but they that fall & perriish, were not of the number of the predestinate. It remaineth, that cōsidering in the fall of hypocrites, the double mercy of God toward vs; first, that he hath receiued vs into the nūber of his children; secondly that he will continue his grace towards vs euen to the end: there remaineth, I say, that we feel our selues double bound to practise the exhortation of S. *Paule*, beseeching vs by the mercies of God,

to offer our selues a liuing sacrifice, holy and pleasing to God, & not to be fashioned like this wicked world: but rather endeuouring to this, that beeing transformed by the renewing of our vnderstanding, wee may approoue and followe the good and perfect will of God. And let vs remember that which *S. Iohn* saith: That they that haue hope to liue with Iesus Christ, and to see him as hee is, do purifie themselves as he is pure. *Rom. 12. 1. 1. Iohn. 3. 3.*

*That afflictions ought not to make vs to doubt of our adoption, but rather confirme vs.*

CHAP. 6.



ET vs nowe come to that stumbling block & trouble that proceedeth from our afflictions. What a parance is there (saith the flesh) that we are the Children of God? Our goods are violently taken from vs, our possessions are confiscate, and our offices and Estates are taken away.

We



## *Of the markes*

• VVe are driuen out of our Countrey, yea frō Countrey to Countrey like vagabonds: we are hated of father & mother, & of our other kinssolke & frends: we are drawn and kept in prison: wee are derided and brought into extreme calamities & miseries: we are as sheepe of the shambles, apointed to the sword, to the gallowes, and to the fire: To be short, we see nothing but the signes of the wrath and the curse of God vpo vs: And that which more is, the Church which we haue said was the kingdome of Christ, and the house of God, how is it assailed by the mighty men of this world? whome also we see to come to the ende of their enterprises, to oppresse, tread vnder foot, rent and scatter this Church, exercising all crueltie against it, as hungry wolues vpon a flock of sheepe, forsaken of their sheeheard. They triumph in their victories, and we hang down the head & weepe, bowing downe our necks vnder the yoke of afflictions. They increase in riches, & we consume in pouertie, they are aduanced to honours and dignities, and we  
are

are despised as rebels, & wicked and seditious people. See what the flesh saith: and yet these are but discourses and complaintes of great ignorance or infirmitie. For what is that which troubleth & offendeth vs in this condition & estate? Euen that whereby we ought rather to be confirmed, in the assurance that we are the children of God, and indeede happie. First, if God had promised to entreate his children in this worlde delicately, and to set them vp in riches and high estate; we might haue some occasion to doubt whether we were the children of God, all calamities and afflictions quite contrarie falling vpon vs. But seeing it is so, that the holy Ghost hath foretold vs both often and manifestly, that the children of God should be afflicted, and that those that would liue faithfully in the feare of God in Christ, shall suffer persecution; this persecution and affliction ought rather to serue vs for a signe that we are the children of *1. Tim. 3. 12.* God.

Moreouer, if the most excellent ser-

I

uants

## *Of the markes*

uants and children of God haue alwaies beene most afflicted. Afflictions ought not to make vs doubt of our adoption and saluation, except wee will call in doubt the saluation and felicitie of those, whome we confesse to bee the verie blessed children of GOD; Especially, if afflictions do serue greatly to pull our heartes from the earth, and to lift them vp into Heauen, to purifie our faith as golde in the fire, and to fashion vs into a true obedience of God. Then the vtility and profite which commeth vnto vs theret by, ought to serue vs for a sufficient prooffe, that in afflictions God sheweth himselfe to be our father, hauing care of our welfare and saluation. And yet more, seeing the taking away of our goods temporall, shall bring vs forth an eternall treasure in Heauen, the mockeries and reproches shall be turned vnto glory before God, the teares into ioy, our sufferinges into comforts: Who is he that will not confesse, that such afflictions proceede from the verie loue of God towards



vs? To be short, seeing that God, strengthening vs in the middest of the fires of tribulations, sheweth in our infirmitie his might and bountie, and seeing (when wee suffer for his name) hee maketh vs witnesse of his trueth: our afflictions are (as it were) stages from whence he maketh his own glory to shine, and giueth increase vnto ours. So farre off is it then, that beeing afflicted wee should bee troubled or offended, that contrariwise those troubles ought to serue vs for an assurance, that we are the children of God: whereof that we may bee the better resolved, we will treat of these pointes more at large.

## Of the markes

*That the afflictions that happen vnto vs,  
haue beene foretolde, and therefore they  
ought to confirme vs in the assurance  
of our adoption.*

### CHAP. 7.



THE holy Ghost hath at  
all times foretold and re-  
stified by sundry & ma-  
nifest sentences, that the  
children of God should  
be persecuted & afflic-  
ted in this life, yea in such sort, as the first  
afflictions should be but the beginnings  
of greater; and that passing one euill,  
they should prepare themselues to in-  
dure others that should follow as the  
waues in the sea. God from the begin-  
ning of the world, hauing pronoun-  
ced that he woulde put enmitie be-  
tweene the seede of the woman and the  
seed of the Serpent, hath aduertised vs,  
that as long as there shalbe diuels in the  
world, and children of God, they must  
vnderstand, that such enemies will im-  
ploy

Gen. 3. 15.  
Prophecies of  
the olde Te-  
stament.

ploy all their strenght & means to persecute the: As this also is represented in the *Reuelation*, in that which is said by *S. Iohn*, that the olde serpent not being able to deuoure the sonne of God, nor the bodie of the Church, was very angry, and went to make warre with the rest of her seede which kept the cōmandements of God, & which had the testimonie of Iesus Christ. Likewise God hauing promised seede vnto *Abraham*, and added, that it should bee as the Starres of the Heauen, he told him by and by, that it shoulde bee afflicted, saying: Knowe thou for a certayne, that thy seede shall dwell and serue in a Land that is not their owne, and shall be afflicted foure hundred yeares. And that which is more, hee confirmeth this aduertisment by a vision or notable signe, commaunding him to deuide in peeces an hiefar, a ramme, a hee goate, a turtle, and a pigeon; and sending a flight of birdes vpon the dead carcases cut in peeces, he shewed him, that his seede (by the greatnesse of affliction) should be like vnto dead car-

*Reue. 12.*

*Gen. 15. 13.*



## Of the markes

**Psal. 34. 20.**

**Prophecies of  
the newe  
Testament.  
Mat. 10. 16.**

cases cut in peeces, and exposed for a prey vnto the Birdes. *David* in a fewe wordes sheweth this condition to be common to all the children of God, saying, that the afflictions of the righteous are many. And in how many sortes, and in howe many places haue the Prophets foretolde of the afflictions that came vpon the tenne tribes of *Israel* carried after captiues into *Assyria*? Inlike manner of the kingdome of *Iuda*, the destruction of the Temple, the sacking of the Citie, the massacre of a great part of the people, and the captiuitie of the rest, by the space of seuentie yeares in *Babylon*. About all, Iesus Christ, who is the wisdom of God, howe often hath hee foretolde the afflictions of his faithfull seruants and members of his bodie? Behold (saith he to his Apostles) I send you as Sheepe among Wolues. Yee shall bee deliuered vnto the Consistories, and whipped in the Synagogues. Yee shall bee hated of all men for my names sake. If they haue called the Master of the house Beelzebub, how much

much more his seruantes . I am not  
come to bring peace vpon the earth,  
but a sworde . If any will followe *Mat. 16. 24.*  
mee, let him renounce himselfe , and  
take vp his Crosse and followe mee.  
They shall deliuer you to be punished  
and shall slay you. If they haue per-  
secuted mee , they will also persecute *Mat. 24. 9.*  
you. Againe , Verilie , Verilie I say  
vnto you, that yee shall weepe and la- *Iohn. 16. 2.*  
ment , and the worlde shall reioyce.  
Yea , hee compareth the faithfull  
vnto a Woman which trauelleth of  
Childe . True it is , that the wicked *Iohn. 16. 21.*  
are also tormented in their course.  
But Iudgement, sayeth Saint *Peter*, *1. Pet. 4. 17.*  
must beginne at the house of God.  
And of this iudgement it is that Saint  
*Paule* doth speake , saying : That  
wee are ordayned to bee afflicted , *2. Thes. 3. 7.*  
which hee doth confirme by a Sen-  
tence full of comfort , saying: That *Acts. 14. 22.*  
by many tribulations wee must en-  
ter into the kingdome of Heauen.  
Agayne , all they that will liue godlie  
in Christ, must suffer persecution . But *2. Tim. 3. 12.*  
aboue all , that is to be noted that hee

## *Of the markes*

**Col. 1. 24.**

saide in another place : I reioyce, and fill vp in my selfe that which wanted of the sufferinges of Christ : meaning by Christ, all the faithfull, with their head, and shewing, that God hath ordained a certaine measure of passions for this Christ, and consequently to euery one of his members his portion, which he must suffer, to accomplish the passions of Christ. Now this is not without greate reason, that the holie Ghost hath so carefully, and in so manie sortes and manners foretolde, that the children of God shoulde be afflicted. It is to this ende, as Iesus Christ himselfe teacheth his Apostles, that we should not be troubled or offended, when we see the faithfull to be spoiled, chased away, imprisoned, mocked, & murdered, that then we should remember that it was told vs before : and that it cometh not to passe by fortune or chance, nor by the absolute will of men, that we are afflicted, but by the appointment of God the father, and that this is the entertainment which he hath ordained for his seruants and children.

But

**Iohn. 16. 1.**



But our flesh doth Iudaize too much in this behalfe. For as the Iewes in olde time, looking for a Messias triumphing in the world, were offended at his humilitie & base estate, & so at the crosse of Iesus Christ, and therefore reiected both him and his doctrine: euen so our flesh at this day doth still imagin a gospel of veluet agreeable to their desires, and a kingdome of Christ that were of this world. See now why it is troubled and offended, deriding a Christ crowned with thornes, bearing his crosse vpon his shoulders, and laying it vpon all those that will be the children of God with him. But if the Iewes had wel weighed that which *Esai* foretold of the Messias, *Esai. 53.* that he should grow vp as a roote out of a dry ground, that he should haue in him neither fashion nor beautie to be desired, that he should be despised and reiected of men, a man so afflicted and accustomed to sorrowes, that men should hide their faces frō him, so much should he be contemned, that he should be oppressed with iniurie, afflicted, and led to the slaughter as a Lambe; o be short,

## Of the markes

Zach. 9. 9.

Dan. 9. 26.

short, that he should be numbred among the transgressors. Also that which *Zacharie* saith; Behold thy king cometh to the humble, riding vpon an Assc. And that which *Daniel* saith, That the Christ should be cut off, & should not be. If, I say, the Iewes had well weighed these Prophecies, and manie other like these, touching the abasement and afflictions of Christ: so farre off is it, that they would haue reiected him, that on the contrary, they would haue knowen by the accomplishment of those things that were foretold of him, that he was indeed the *Messias* promised. In like manner, if we would carefully meditate on that which the holy Ghost hath forespoken of our condition, and that we must be conformable vnto the image of Christ, suffer and die with him: the tribulations which accompany the profession of the Gospel should be vnto vs signes and testimonies, that we are Christians, and the children of God.

Rom. 8. 17.

Luke. 2.

When the Angell shewed vnto the shepheards the natiuitie of Iesus Christ saying,

saying, I shew vnto you great ioy, that this day is borne to you a Saviour in the Citie of *David*, which is Christ the Lord: He addeth, you shall haue these signes, yce shall finde the childe wrapped in swaddeling cloathes, and laid in a maunger. Now, if these shepherds (being come to *Bethlehem*) had found the holy Virgine in an honourable palace, and the Childe in a magnificall and royall cradle, had they not had iust occasion to doubt of the tidinges of the Angell, this estate not agreeing with the signe that hee had giuen? But hauing found the Childe in poore estate in a maunger, as the Angell had foretold, they were confirmed to belecue that it was the *Messias*.

Euen so, God hauing revealed vnto vs by his worde, that hee hath chosen vs to be his children, hauing sealed it in vs by the testimony and effects of the vnction of the holy Ghost: and hauing also giuen vs the markes in this, that he hath made vs the members  
of



## *Of the markes*

of his Church : he hath foretolde , and hath also giuen one signe more of our adoption, that we shall be reproched & persecuted. If then the world did make much of vs, loued and honoured vs, we might after some sort doubt of the word of God, and of our election and adoption. But seeing the accomplishment of that that was foretold vs, we ought to be so much the more confirmed in this assurance, that we are not of the world but appertaine to our God . And this is it that Iesus Christ tolde his Apostles, saying ; If ye were of the world , the world would loue his owne : but now because I haue chosen you out of the world, the world hateth you. If we aske the way to go to any place, & that one tell vs (for a signe of the right way ) that it is at the beginning durtie, and afterward full of hils, we wil leaue the other waies which seeme straight, dry, faire & easie: and finding in that way which we take , durt & hils foretolde and giuen vs for a signe, we will bee so much the more confirmed , that we are in the right way.

Ioh. 15. 19.

So the holie Ghost hauing foretolde that through many tribulations we Act. 14. must enter into the kingdome of heauen, and that the way leading to eternall life is narrow and difficult; If we Mat. 7. 13. finde the way of the Gospell narrow & full of troubles, let vs acknowledge that we are in the right way to the kingdom of heauen, and that we ought therefore to be so much the more confirmed in assurance that we are the children of God.

*That the children of God haue alwaies  
beene afflicted, and yet still belo-  
ned of God.*

C A P. 8.

**H**is that the holy Ghost hath forespoken, that the condition of the Children of GOD is to bee afflicted, hath by experience beene founde to be true in all ages, whether we consider the people and Church of GOD in the whole bodie, or speake of it particularlie

## Of the markes

Examples of  
the afflictions  
of the Church  
during the  
time of the  
old testament.  
Exo. 3. 14.

Exo. 1. 18.

Exo. 1. 22.

cularlie in the members of it. How long and grieuouſly was the people of *Iſrael* afflicted in *Egypt*? *Moses* reciteth, that their life was vexed bitterlye, through grieuous ſeruitude, and that all the ſeruiſe wherein they ſerued was tyrannous, *Pharaoh* intending to deſtroy them, and to root them out by trauaile and exceſſiue labour. And not ſo being able to come to his purpoſe, neither yet by the commandement made to the Midwiues, to ſlay ſecretly all the male children which ſhould be borne: at the laſt he appointed certaine of the *Egiptians* his ſubiectes to be their hangmen openly. Whereby alſo when *Moses* was borne, his parents hauing hid him ſome time with great feare, they were at the laſt conſtrained (for the auoyding of the furie of theſe hangmen) to put him out into the brinke of the riuer, as abandoning him vnto death. Could there be any more barbarous cruelty vſed to any people? And yet, did they ſtill continue to be grieuouſly afflicted foureſcore yeares after the birth of *Moses*. So that it is not without a cauſe that the  
Lord



Lord called *Ægypt* the house of bondage, and an iron furnace. The which also he confirmeth, appearing to *Moses* in the midst of a burning bush, saying, I haue seene the affliction of my people. They were not so soone in the way to depart out of *Ægypt*, but they were pursued by the army of *Pharaoh*, hauing the Sea before them, and the mountaines on their sides, and so seeing present death before their eies, did they escape the hands of *Pharaoh*, in passing ouer the Sea on drie foote. Then they entred into the horrible and fearefull Desertes: and going three daies through the Desertes, they found no water: the first that they found was so bitter, that they coulde not drinke it. They were assayled of enemies, vexed with the fierie Serpentes, and inflammations vnaccustomed, and wandered vp and downe fortie yeares in those Desertes, liuing by Manna and water.

Exo. 20. 2.  
Deut. 4. 20.

Exo. 3. 2.

Exo. 14. 9.

Exo. 15. 22.

Num. 21. 6.

In the time of the Iudges, how oft was the people of God brought vnder the cruell tyranny of diuers enemies? vnder the

## Of the markes

2. King 21. 16.

2. King. 25.

Ier. 39. and 52.

Ier. 25. 12.

Esay. 46. 7.

Esay. 41. 14.

Esay. 54. 11.

the raigne of *Manasses* king of *Iuda*, there was such perlecution against the faithfull, that *Ierusalem* was filled with bloud from the one ende to the other. But aboue all, it was vnkindlie handled both before and during the Captiuitie of *Babylon*. The Citie of *Ierusalem* was taken and sacked, the Temple of God spoyled, burnt, and destroyed. He that escaped the pestilence, famine, and the sword, was transported into *Babylon* among the Idolaters their enemies, and plunged into all miseries and calamities, and that by the space of threescore and tenne yeares, as it was foretolde. The Prophet *Esai* doth sufficiently set before vs their miserable estate, calling the Iewes persons despised, and abominable people, seruants to Lordes, wormes of *Iacob*, the dead men of *Israel*, people afflicted, ouerwhelmed with tempests, without any comfort. Are they turned out of this captiuitie into *Iudea*? There they were vext of their enemies: & aboue all, how many horrible cruelties did they indure by *Antiochus*, *Herod*, and other tyrants?

Let

Let vs also see what complaints the people of God make of the calamities that befell them by the *Assyrians*, or (as other thinke) by this *Antiochus*, saying: O God, the heathen haue entered into thine inheritance, they haue polluted thy holy temple, and haue brought *Ierusalem* to a heape of stones. They haue giuen the dead bodies of thy seruants for meate to the fowles of the ayre, and the flesh of thy Saintes to the beastes of the earth: they haue shed their bloode like water on euerie side of *Ierusalem*, and there was none to burie them. We haue beene a reproach to our neighbours, and a mockerie, and a derision to those that are about vs. Againe, Thou hast put vs (O Lord) farre from thee as sheepe to be eaten, and thou hast scattered vs among the heathen. Thou hast solde thy people without gaine, and doest not increase their price. Thou hast smitten vs downe into the place of dragons, and hast couered vs with the shadowe of death. Also comparing the Church to a Vine: Wherefore (saith he) hast thou broken  
K downe

Psal. 79.

Psal. 44.



## Of the markes

Psal. 129.

Examples of  
the afflictions  
of the Church  
since the time  
of the newe  
Testament.

downe her hedges, that all they that go by plucke of her grapes? The boare out of the wood hath destroyed it, and the wild beaſts of the field haue eaten it vp. It is burnt with fire & cut downe. To be ſhort, we may behold the eſtate of the Church in theſe wordes: Let *Iſrael* nowe ſay, They haue oftentimes afflicted me from my youth, they haue oftentimes vexed me. The plowers haue plowed vpon my backe, & made long furrowes. In like manner, after the aſcenſion of Ieſus Chriſt into Heauen, hath not the Church beene, and that continually, persecuted and extremely afflicted: as may appeare by the booke of the Actes of the Apoſtles, and by the Eccleſiaſticall Hiſtories, in the very which a man may note ten generall persecutions, which were kindled in all the quarters of the earth, by the publike decrees of the Emperours, beſides thoſe that were particular, which were made in diuers places by the Gouvernors, or ſeditious of the people. It is a horrible thing to thinke, and almoſt incredible, of the bloud

bloud which was then shed, and of the desolations of Cities, yea and of some whole Prouinces. For as the Church was then spread ouer all the world, so in all the kingdomes of the earth this furie of persecution was kindled. It was enough for any to confesse that they were Christians, and they should be slaine by thousands. Among other persecutions made by *Hadrian* Emperour of *Rome*, in the 9. yeare of his Empire, he caused ten thousand Christians to be crucified in *Armenia*. *Dioctlesian* and *Maximinian* hauing enterprised to constrain the Christians, by all manner of tormentes and cruelties, to renounce their religion, and to sacrifice to the Idols, they forced them after a fashion so furious, that in the space of 17. daies there were 30000. put to death, and as many or more chained and carried to the mettalls, a torment resembling after a sort, the punishment of the Gallies at this day. In those daies such crueltye was exercised at *Trenios* vppon the riuer *Mosell*, that the riuer was red with

Henry of  
Erford.

Oros. lib. 7.  
chap. 25.  
Vrsperg.

Vincent. in his  
mirrour lib. 12  
chap. 136.

## Of the markes

*Euse. lib. 8.  
chap. 11.*

the bloude of the Christians beeing  
slaine. The booke intituled *Fasciculus  
temporum*, witnesseth that the Chri-  
stians that were in *England*, were all  
put to death. To bee short, whole  
townes were burned with their inha-  
bitantes, for the hatred of Christian  
religion. As touching the varietie of  
the sortes of tormentes and cruelties,  
the deuill surmounted himselfe in de-  
uising them: Some were cut in pee-  
ces: Some were tormented with stripes  
of rods euen to the bones: Some were  
cast to the Lions, to the Beares, and to  
the Tygers to bee deuoured: Some  
were couered with beasts skinnest to be  
torne in peeces of wolues and dogges:  
Some were burned quicke: Some  
were broyled vpon gridirons: Some  
were crucified: Some had their bo-  
dies dropped on with burning pitch  
and boyling lead: Some were drawne  
vpon the pauement of the streetes:  
Some were dashed against the stones  
Some were tumbled downe headlong  
from high places, & into riuers: Some  
they smothered with smoake proceed-  
ding



ding from a sinall fire: Some had their  
intrailes pearced with sharpe stakes:  
Some were throwne into the Lyne-  
kils: Some were slaine with the stripes  
of staues and lead: Some had sharpe  
reedes thrust betweene their nailes  
and their flesh: Some had red bur-  
ning plates put vnder their armpits:  
Some were scorched quicke, and then  
sprinckled with vinegar, or powdred  
with salt: Some were set vp quicke v-  
pon forkes, and suffered to die of hun-  
ger or thirst. And those that could es-  
cape into the deserts and mountaines,  
eyther they died of hunger, or of thirst,  
or of cold: or they were deuoured of  
wild beastes, or slaine of theeues, or ca-  
ried away slaues to the *Barbarians*.  
Now, although these examples ought  
to suffice to make vs vnderstand what  
the condition of the Church hath al-  
waies beene, and so consequently of  
the children of God: we will yet not-  
withstanding, set forth some particu-  
lar examples of those that haue beene  
the most excellent seruantes and chil-  
dren of God. *Abel* hauing offered

## Of the markes

Examples of vnto GOD a more excellent sacrifice  
 particular than *Cain*, and so receiuing the testimo-  
 nies of the Church af- nie that he was iust, was mischieuouf-  
 flicted in the ly and traiterously murdered by his  
 time of the brother . Among the Patriarches , let  
 olde testamēt. vs consider the afflictions of *Iacob* be-  
 Gen. 4. loued of GOD, After he had beene  
 Mala. 1. 2. long time in feare of the threatnings  
 Gen. 28. of his brother *Esau* , at the last he  
 Gen. 31. was constrained to forsake his Fathers  
 house . Beeing with *Laban* his vn-  
 cle, he serued him the space of 20 .  
 yeares , feeding his flockes , induring  
 the cold of the night, and the heate of  
 the day: In the meane time he recei-  
 ued so many iniuries at the hands of  
 his vnclē, that he resolved with his  
 wiues , the daughters of *Laban* , to  
 steale away from him , and to depart  
 without bidding him farewell . He be-  
 ing thus (as it were ) fled , he was pur-  
 sued of *Laban* prouoked to anger, and  
 determining to vie him violentlye , if  
 God (as himselfe confesseth ) had not  
 forbidden him . Hauing escaped his  
 hand, he fell into a newe and horrible  
 feare , for the comming and meeting  
 of

Gen. 32.

of his bother *Eſau*, fearing (as he ſeeth) by the praier which he made to GOD) leaſt he would ſlay both him, with his wiues and children. His eldeſt ſonne committed adulterie, and that not with a ſtrange woman, but with his fathers owne concubine. His daughter is rauished and defiled. His children prophane circumciſion, the ſacred ſeale of the couenant of God, making it to ſerue to murther, as they did all the inhabitants of *Sichem*, who asked nothing of them but friendſhip. By this crueltie more than barbarous, they expoſed their father, themſelues, and all their houſe, to manifold danger of vtter rooting out by their neighbours, if GOD had not helde them backe. His owne children hauing ſould their brother *Ioseph*, they made their father beleue that he was deuoured of wilde beaſts. Beeing preſſed with famine, he ſent his ſonnes into *Aegypt* to get corne: whereby *ſimeon* being kept priſoner, he vnderſtoode that there was no hope of his deliuerie, but in ſending his youngſt

Gen. 35. 22.

Gen. 34.

Gen. 35.

Gen. 37.

Gen. 42.



## Of the markes

Gen. 47. 9.

Exod. 2.

Act. 7. 25.  
Exod. 2.

sonne *Beniamin*: which was, as it were, to take away his soule. What manner of life then is this of the good Patriarch, but continuall anguishes and afflictions, as himselfe confesseth, saying vnto *Pharao* that the daies of his pilgrimage were fewe and euill. Among the Prophets let vs take *Moses*, to whome God shewed himselfe more familiarly. When he was yet a little infant, he was put soorth and abandoned vnto death: beeing after come to the age of fortie yeares, and feeling that God had ordained him to deliuer his people of *Israel*, he began to exercise his vocation in slaying the *Egyptian*: whereupon hee was constrained to forsake the Court of *Pharao*, and to flie. And withdrawing himselfe into the land of *Madian*, he serued *Iethro*, seeding his sheepe the space of fortie yeares: He, I say, that was taken for the sonne of *Pharaohs* daughter, that might haue enioyed the riches and pleasures of *Egypt*. Beeing after returned into *Egypt* by the commaundement of God, to deliuer the people

people of *Israel*, incontinently so soone  
as he began to exercise his charge in  
speaking to *Pharao*, the *Israelites* be-  
ing more afflicted than before, tooke  
occasion to murmur against him, Ha-  
ving conducted the people to the red *Exod. 14. 1.*  
sea, againe they rose against him with  
dangerous complaintes. And finally,  
having retired themselves into the  
desert, he was in continuall trouble,  
anguish and torment, for the plaintes  
and murmuring of the people, for the  
enemie of his owne brother and sister:  
but above all, for the vengeance that *Num. 12. 1.*  
God executed vpon his people, and  
specially for their sinnes, as when they  
made the golden Calse: And this ha-  
ving continued the space of 40. yeares, *Exo. 32. 39.*  
at the last he died in the desert with-  
out entering into the lande of promise. *Deut. 34.*  
Wee may to this purpose set downe  
many other notable examples, as of  
*Iob*, *David*, and others. But as euery  
one may note their great and sundrie  
afflictions by the reading of the sa-  
cred Histories, so it shall suffice to set  
forth this which the Apostle writeth

## Of the markes

Heb. 11. 35.

to the *Hebrues*, speaking of diuers of the faithfull, and seruantes of G O D : Some, (saith he) were racked, & would not be deliuered, to the end that they might obtaine a better resurrection. Other were tried with mocking and stripes: yea and by bands and imprisonment. They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and downe in sheepes skinnies and in goates skinnies, being destitute, afflicted and tormented, of whome, the worlde was not worthie, wandering in desertes and in mountaines, and in deepe pits and caues of

Examples of the earth. As touching the exam-  
ples of the children and seruants of G O D,  
& seruants of God afflicted which haue bene since the comming  
vnder the of Christ in the flesh, he alone may  
new Testa- and ought to suffice, for as much as  
ment, wee must be fashioned like to his i-  
mage, and followe his stepps. Now,  
this Prince of glorie making his en-  
trance into this worlde, created and  
maintained by him, found no place in  
the Inn, it pleased him to be borne  
in



in a stable, and to be laide in a maunger  
in stead of a cradle . By and by after  
*Herode* sought to slaye him : for the  
which cause hee was carried into *Ae-*  
*gipt* by *Ioseph* and *Marie* . And what  
pouertie ( trow ye ) indured he there ?

Luke.2.

Math.2.

Is he returned into *Iudea* ? there hee  
passed his life vntill he was 30. yeares  
old, in the abiect and base estate of a  
Carpenter . Did he begin his charge ?  
after hee had fasted fortie daies and  
fortie nights, he was hungrie, and had  
not whereof to eate in the desert .  
During these fortie daies and fortie  
nights, hee was assailed of Satan and  
tempted, and finallie indured those  
three mightie assaults recited of the E-  
uangelists. He suffered pouertie, not ha-  
uing one pillow to rest his head on, and  
liued by almes.

Mark.6.3.

Math.4.

Hee was violently pressed with in-  
juries, being called glutton, drun-  
kard, deceiuer, and one possessed  
with diuelles. Hee was carried violent-  
lie to the top of a mountaine to throw  
him downe headlong, Hee was be-  
trayed of one of his owne Apostles :

Luk.9.58.

Luke.8.3.

Math.11.19.

Math.27.63.

Hee

## Of the markes

John 7. 20.

Luke. 4. 29.

Math. 26. & 27

Act. 9. 16.

2. Cor. 11. 23.

He was taken prisoner, spit on, buffeted, beaten, mocked, scourged, crowned with thornes. He was condemned to die, and hanged vpon a crosse betweene two theeues. And besides these persecutions and outward torments, what anguishes did hee feelee, when he swet bloud and water for distresse and feare? When hee cast his face vpon the earth, and when he cried on the crosse, My God, my God, why hast thou forsaken me? let vs adde to this example, that of *S. Paule*, that vessel of election. When he was conuer- ted, Iesus Christ said vnto him, that he would shewe him what he should suffer for his name. And so it came to passe, as he himselte doth briefly recite, making comparison of his owne person, with some of the false Apostles: **Are they the ministers of Christ?** I am aboute them, in trauailes more abundant, in stripes more than they, in prisons more, in deathes often. Of the Iewes I haue receiued (saith he) fve times fortie stripes sauing one. I haue beene three times beaten with rods,

rods, once I was stoned, three times I suffered shipwracke : night and day haue I beene in the deepe sea, in iornies often, in perils of floods, in perils of theeues, in perils of mine owne nation, in perils of the Gentiles, in perils in the Citie, in perils in the deserts, in perils in the sea, in perils among false brethren, in labour and trauaile, in watching often, in hunger and in thirst, in fasting often, in colde and in nakednes : besides the thinges that happen to me without, there is that which combereth me euery day, euen the care that I haue of all the Chur-

ches. Now, let vs apply these examples The vse of the to our purpose. When the Church is afflictions of persecuted, and the members thereof the Church, afflicted, the flesh calleth in doubt, and of the whether we bee the true Church and members children of God, or no. But what af- thereof, flictions indure we, that the most excellent seruants and children of God haue not suffered before vs, as it appeareth by the examples heere before alledged? And where is it that we find, that troubles and the crosse and markes  
of



### *Of the markes*

of the false Church, and of the children of the world, and not rather the contrarie, as it hath beene shewed aboue? The people of *Israel* being so grievously afflicted in the captiuitie of *Babylon*, and that for their finnes, God by *Esay* calleth them, his welbeloued one, and his elect: and protesteth that hee can lesse forget them than the mother her childe. And that he had them grauen in his hands, hauing them alwaies before his eyes. And speaking of them to *Ezechiel*, he saith: Thy brethren, thy brethren, the men of thy kindred. He contenteth not himselfe to call them once his brethren, but doubleth the word, saying: Thy brethren, thy brethren, and addeth, men of thy kindred, that hee should not thinke, because they were in this miserable condition, that they were cast off of G O D, but that he should acknowledge them for his brethren. In like manner, the holyc Ghost speaking of those that were murdered and cast to wilde beastes calleth them the seruants of God, and his

*Esay. 41.8. &  
49.15.*

*Ezech. 11.15.*

*Psal. 79.2.*

his faithfull ones. The Apostle to the  
 Hebrues speaking of the faithfull  
 which were tormented and afflicted  
 after sundry manners, and cruelly put  
 to death, saith: That the world was **Heb. 11. 38.**  
 not worthie of them. It is as if he  
 should say, that they being the welbe-  
 loued children of God, and brethren  
 of Iesus Christ, the world full of abo-  
 minable people, was not worthie that  
 they should be conuersant and be any  
 more among them. And so farre off  
 was it that *S. Paule* entred into doubt  
 of himselfe for his troubles, that con-  
 trariwise he alleadged them to prooue  
 that he was a more excellent seruant of **2. Cor. 11. 23.**  
 Christ than the others, hauing indured  
 more than they all. And if this sentence  
 pronounced by the father touching  
 Iesus Christ, This is my welbeloued **Math. 17. 5.**  
 sonne in whom I am well pleased, bee  
 true euen then when he swet bloud &  
 water for distresse, and then when he  
 thought he was forsaken of GOD, so  
 as being in this hell, he continued **Luke 9. 31.**  
 still the dearelye beloued Sonne of  
 GOD: what occasion haue we then,  
 when wee are afflicted with our head,

## *Of the markes*

*Reue. 7. 9.*

to doubt of our adoption? Let vs set before vs the great number of faithfull which were before the throne and in the presence of the Lambe, clothed with long white robes, holding palmes of victorie in their handes: and let vs vnderstand by the testimonie of the holie Ghost, who they be. These are they (saith he) which are come from great tribulation, and haue washed their long robes, and haue made them white in the bloode of the Lambe. Therefore are they before the throne of God, and serue him day and night in his temple. And he which sitteth vpon the throne will ouer-shadowe them: they shall neyther haue thirst nor hunger, and the Sunne shall beate vpon them no more, neither any heate: for the Lambe which is in the midst of the throne shall gouerne them, and lead them to the fountaines of liuing waters, and God shall wipe away all teares from their eies. When *S. Peter* exhorted his disciples to constancie, saying: That they knew well, that the same afflictions were accomplished in  
the

*1. Pet. 5. 9.*



the companie of their brethren which were in the worlde. And when Iesus Christ said to his Apostles: yee are happy when you suffer iniuries and reproches, for so haue they persecuted the Prophets which were before you. The intention neither of Christ, nor of Saint Peter was to set before them the comfort of miserable persons, as it is saide, to haue companions in their miseries, but rather to shew them, that the afflictions which they indured were proper to the seruants and Children of God, and that therefore they ought to comfort themselves, beeing honoured with the liuerie of their other brethren and members of Christ, yea, the most excellent seruantes of GOD, as the Prophets were. And in deede seeing those whome God had foreknowne, those hee hath predestinate to bee fashioned like vnto the Image of Christ, let vs not doubt (for so Saint Paule saith) that it is a true saying, that if wee die with him, wee shall liue also with him, and if wee suffer with him, wee shall also raigne with him. Let vs remember the say-

Mat. 5. 12.

Rom. 8. 28. 1

2. Tim. 2. 11.

*Of the markes*

**Iohn.15.20.**

**Iohn.15.18.**

**1.Pet.2.21.**

**1.Pet.4.12.**

ing of Christ to his Apostles: The seru-  
uant is not aboue his Maister, If they  
haue persecuted me, they will also per-  
secute you, If the worlde hate you,  
know that they haue hated me before  
you. And this should bee a thing mon-  
strous to see, vnder a heade crowned  
with thornes, members handled deli-  
cately, Shall wee doubt then of our ad-  
option, being called vnto the same  
condition which the welbeloued sonne  
of God tooke vppon him going to the  
inioying of his glorie? Will wee refuse  
to followe him, ascending vp by the  
crosse into his Kingdome? Hee hath  
suffered (saith Saint Peter) leauing vs  
an example that wee should followe his  
steps. Let vs not then thinke it strange,  
as he sayth in an other place, when we  
are as in a fornace, for our tryall, as if an  
vnwonted thing had come vnto vs. But  
rather in as much as we communicate  
with the afflictions of Christ, let vs re-  
ioyce, that when his glory shall appear  
wee also may reioyce with gladnesse.  
Now let vs vnderstand how he addeth,  
that suffering iniurie for Christes sake,

wee

we are happie, forasmuch as the spirit of God which is the spirit of glorie testeth in vs, and the feeling which wee haue, causeth vs to glorifie him, though of the blinde world he is euill spoken off. Seeing then the heavenly father hath vouchsafed vs such loue, that wee are called the sonnes of God, although the world persecute vs, because it knoweth neither the Father, nor vs: Let vs say boldly with *S. Iohn*, wee are now the children of God: And although it doth not yet appeare what wee shall bee, yet we know (as he also addeth) that when Christ shall appeare, wee shall bee like vnto him, for wee shall see him as he is. Let vs be contented to be deade in this world, & to haue our life hid with Christ in God, being assured that when Christ our life shall appeare, we shall also appeare in glory. If the Diuell will gather of our afflictions, that wee are not the children of God; let vs say boldly that he is a lyar, or let him first plucke out of the ranke of GOD his children, the Martyrs, the Apostles, the Prophets, and other of the best and most approued

*1. Iohn. 3. 2.*

*Col. 3. 3.*



## Of the markes

Rom. 8. 38.

ued children and seruants of GOD,  
which haue beene afflicted as well as  
wee, and more than wee: Euen the  
holy Virgin and Christ himfelfe. But  
rather seeing that we beare their liue-  
rie, let vs acknowledge our felues the  
Children of GOD with them; and let  
vs say (with a holyc resolution) with  
Saint *Paule*, that there is neither death,  
nor life, nor Angels, nor principalities,  
nor powers, nor thinges present, nor  
thinges to come, nor height, nor  
deapth, nor any other creature, which  
can separate vs from the loue of  
God, which he beareth vs  
in Iesus Christ our  
Lord.

That

*That the faithfull haue the common afflictions of the children of Adam, because of the excellent fruites of them, testimonies of their adoption, and of the loue of God toward them.*

C A P. 9.



O bee yet better confirmed in this truth, let vs now consider how the afflictions themselues, euen those that are common to

the children of *Adam*, serue for our profit & saluation. First, for as much as the reliques of sinne abide still, euen in the most perfect in this life, which maketh them hardened in their faults, and inclined to offend God: We haue need of helpes, to be waked, to be humbled, and drawen from our sinnes, to keep vs in the time to come, and so to dispose vs to a perfect obedience, holy and acceptable vnto God. And to this end tend the afflictions of the children of God, which for this cause are called

i. Fruit to awake vs out of our sinnes.

## Of the markes

Gen. 42. 21.

chastisements, corrections, and medicines of our soules. The children of *Iacob* hauing comitted a detestable crime in selling their brother *Ioseph*, but they neuer thought of it, vntill that being in *Egypt* pressed with reproches & imprisonment, they called to minde their sin, saying one to the other, surely wee haue sinned against our brother: for we sawe the anguish of his soule, when hee besought vs, and wee would not heare him, and therefore is this trouble happened vnto vs. *Manasses* King of *Iuda* hauing set vp Idolatrie againe, persecuted those that would purely serue the Lord, so as *Ierusalem* was full of blood, and hauing shut his eares to the admonitions of the Lorde, at the last was taken by the army of the king of the *Assyrians*, bound with manacles, fettred in chaines, and carryed prisoner into *Babylon*. Then being in affliction, he was exceedingly humbled before G O D, hee prayed to the Lord, and was heard, and carried backe vnto *Ierusalem*. Then he pulled down all Idolatrie, reformed the seruice of God, and commaunded *Iuda*

2. Chron. 33.



to serue the Lord the G O D of *Israell*.  
 Yea, the poore Pagane Marriners, of  
 whome the historie of *Ionas* maketh  
 mention, seeing the continuance of the  
 tempest, cōcluded to cast lots to know  
 who was the cause of that affliction; &  
 God making it to appeare that it was  
 the sin of *Ionas*, therof is come a com-  
 mon Prouerb in a dangerous tempest; *Iohn.1.7.*  
 that there is some *Ionas* in the ship. And  
 this proceedeth of a feeling and appre-  
 hension of the prouidence and iustice  
 of God: this little sparke yet still remain-  
 ing in man of the image of G O D,  
 whereby we thinke, that it is he that af-  
 flicteth, that he is iust, and doth nothing  
 but iustly, & so, that afflictions are cor-  
 rections of our sinnes. Therefore *Iere-*  
*mie* iustly reprooueth the blockishnes  
 of the people of *Israell* in this, that be- *Ierem.8.6.*  
 ing afflicted, no man saide what haue I  
 done? See now why God, to make vs  
 more liuely feeble his iudgements, and  
 to the intent to wake vs vp, and to con-  
 uert vs vnto him, sendeth vs oftentimes  
 afflictions, which after a sort answer,  
 and haue some conformitie to our

## Of the markes .

sins. As for example, *Ezechias* King of  
*Juda* sinned by ambition or vaine con-  
 fidence, in shewing all his treasures to  
 the Embassadors of the King of *Babel*;  
 and God told him by the Prophet *E-*  
*sa.* 39. *say*, that all his treasures should bee  
 transported into *Babel*; *David* offen-  
 ded God in committing adulterie, and  
 1.Sam. 11. in putting to death *Vriah*, and GOD  
 1.Sam. 13. chastised him in this, that *Amnon* his  
 sonne defiled his sister *Thamar*; and  
 that *Amnon* was slaine by his brother  
 2.Sam. 16. 22. *Absolon*; that *Absolon* lay publicly  
 1.Sam. 12. 11. with his Fathers Concubines, accor-  
 ding to that which God had saide vnto  
 him: Thou haste done it in secret, and  
 I will doe it in the sight of all the peo-  
 ple. The child borne in adulterie died,  
 2.Sam. 12. 10. and he was threatned, that the sword  
 should not depart from his house.  
 Now as the afflictions bring vs to the  
 feeling of our sinnes, to wake vs vp, &  
 to humble vs; so thereof riseth the re-  
 solutions and protestations to fall into  
 them no more, but to amende them.  
 And this is it that is seene in those that  
 by tempest of Sea, or some grievous  
 disease, are in manifest dāger of death.  
 They

2. Fruit, amēd-  
 ment of life,  
 and first in  
 workes.

They examine their conscience, their  
 finnes and infirmities then come be-  
 fore them: they aske pardon, and make  
 protestations to liue better in time to  
 come. The same also we see in childrē  
 that are beaten of their fathers. This is  
 it which the Apostle to the *Hebrewes* Heb. 12. 11.  
 teacheth vsaying, That no chastise-  
 ment for the time seemeth pleasant,  
 but grieuous: but after it bringeth  
 the peaceable fruites of righteousness.  
 And before he had said, that God cha-  
 stiseth vs for our profit, that wee might  
 be partakers of his holines. The good-  
 nesse of God (saith Saint *Augustine*) Prosper in ser-  
 mon. Aug. 5.  
 is angry with his children in this world,  
 that he may not be angrie with them  
 in the life to come: and by his mercy  
 hee vseth some temporall seueritie, to  
 exempt them from euerlasting venge-  
 ance. According vnto this *S. Bernard*  
 made this praier vnto God; Lorde  
 burne and cut in this temporall life,  
 that thou maiest be mercifull to me in  
 life that is euerlasting. And it is the  
 same that saint *Paule* teacheth, saying: 1. Cor. 12. 32  
 When wee are iudged and afflicted,  
 we are nurtured of the Lord, that wee  
 might



*Of the markes*

**Psal. 119. 67.**

**Psal. 119. 71.**

might not be cōdēned with the world. And to this purpose *David* protesteth, that before hee was afflicted hee went wrong : but now (sayrh he) I keepe thy commandements. Againe, It was good for me that I was afflicted, that I might keepe thy statutes. Medicines are giuen either to heale diseases , or to preuent thē, and therefore are very requisite for the health & life of man. Now what be these afflictions , but medicines of our soules ? as also S. *Augustine* sayth , This which thou so lamentest , is thy medicine, and not thy punishment . As in a house where there are many children, the rod is necessary : & as in a City subiect to diuers diseases , & where there is an euill ayre, Phisitions are needfull : so in the house of God, where ther are many children inclined to euill , the rod is many times more necessary than bread : and in such an hospitall full of diseases & sores , as the Church is (for out of it they are dead) it is a great fault if there be not Phisitions & Surgeons to heale the corruptiōs of our soules, & to keep vs from offending God, & from falling into death. Many accustomed to delicate

meats, haue their mouths out of tast; & after falling sick, they take bitter drinks to recouer again the health of their bodies: let vs chearfully doo the same for the health of our soules. And indeede, behold the difference betweene a mad man, and one that is sicke of a corporall disease; The mad man is angry with the Phisition, chaseth him away, & throweth away the medicine: but the other sendeth for a Phisition, taketh drink at his hand, thanketh him, yea and giueth him a reward. So when God the soueraigne Phisition of our soules, visiteth vs and giueth vs wholsome medicines, let vs not be like mad men reiecting the hand of God, but receiuing the medicine, let vs giue him thanks and blesse him, after the example of *Iob*. Further-  
 more, howsoever the goods and other commodities of this life ought to be helps to lift vp our hearts to the spring from whence they come, that is, to the goodnesse and power of God, to praise him: our corruption and affection to the world doth turne them quite contrarie to thornes and hinderances so as God oftentimes cutteth them off, or ta-

3. In words & affection of hart.

## *Of the markes*

keeth them away, or minglēt hē with afflictions, to turne vs frō euill, to draw vs vnto him, & the better to dispose vs to his seruice. Experience sheweth, that in bankets and feasts men talke of the world: but where sicknesse, death and burials are, they talk of euerlasting life. It is also seene that riches lift vs vp in pride and insolencie, and that pouertie bringeth vs downe and humbleth vs: that in prosperitie we triumph, & feele not the force of spirituall instructions and teachings: but beeing afflicted with sicknes or any other way, thē we are godly people, we confesse that all flesh is but grasse, & that we haue here no abiding City. To be short, our infirmities tending vnto death, make vs to lift vp our vnderstanding and affections to a better life. Then GOD, who is good, and dooing well vnto men, who taketh not pleasure in our euils, afflicteth vs not, but to wake vs the better, & to sanctifie vs in his obedience, purifying our affections, and by the sorrowes of troubles maketh vs to abhorre our corruptions, the very cause of them. He  
doth



doth as the good keeper of a vine, who *John. 15.*  
cutteth his vine, that it may beare more  
& better fruite, not suffring it to grow  
wilde, in leauing too many boughes on  
it. And as we cut the winges of hennies  
and other birdes, that they should not  
flie away & be lost : so God cutteth off  
from vs the commodities of the flesh to  
keepe vs downe, that we list not vp and  
deſtroy our ſelues with vain cōfidence  
& pride. We ſee alſo that the corne ſhut  
within the chaffe commeth not forth,  
if the eare be not beaten: and that it ta-  
rieth ſtill in the chaff if it be not fanned.  
The like hapneth to the childrē of God  
if they be not beaten & fanned by tri-  
bulations, to be ſeparated frō the chaff  
of the world, & the pleaſures & impe-  
diments that be in it. The Prophet *Oſe.* *Hose. 2.6.*  
*as* when he would ſhew how God wold  
turne away his people from following  
idolatrie. I will hedge (ſaith he) thy way  
with thornes: wherein hee giueth vs to  
vnderſtād, that as the beaſts that go by  
the way, & ſee on the ſide of them faire  
fields, aſſaying to go to thē, & running  
vpo the hedges of thornes, if they fee the  
the

## *Of the markes*

the sharpe prickes, they goe backe and returne into the way: So, when the children of God goe out of the right waye to heauen, to goe to the fieldes of this world & of the flesh, God maketh the to come vpon the thornes of afflictions to the end that by their prickings they may turne backe againe. When a Mother willing to weane her child shal say vnto him night and day, my child, it is time to weane thee, thou art growen great inough, and I am with childe, my milke is corrupt, it will make thee sicke; yet hee is so fond of the breast that hee cannot forsake it: but if the Mother put wormewood or mustard vpon the breast, the child sucking it & feeling the bitternes, he quite forsaketh it without sucking any more. Euen so, though the Preachers preach vnto vs, and exhort vs to forsake the corrupt milke of the world and of the fleshe, yet wee seeme deafe still and are alwaies backward, vntill God put vpon these cursed teates the mustard and wormewood of afflictions to weane vs.

VVe haue also of our owne nature

too much confidence in our selues, and in humane meanes, so as wee know not what it is to hope in God against hope and to trust to him without gage in the hand. So the riches, estates, traffiques, the leaning vpon men, on the husband to the wife, on the father to the children, on the good Prince to the Subiects, are vnto vs as vailes, that keepe down our sight vpon the earth, and as staues for vs to leane vpon. Now, our God taking away these vailes and carnall leaning stocks, maketh vs to feel the weaknes of our faith to humble vs, and to constrain vs to looke vnto him with a pure eye: to cleaue vnto him alone, and wholly to depend vpon him. According to that *Saint Paule* saith, That hee had receiued the sentence of death in himselfe, that hee might haue no confidence in the flesh, but in him that raiseth vp againe the dead.

3. In confidence.

1. Cor. 1. 9.

This is it also which *Saint Peter* teacheth by the similitude which hee proposeth in the first chapter of his first Epistle & the seventh verse, comparing the afflictions to fire, and saith to the gold,



*Of the markes*

gold, for as golde is put into the fining pot and furnace, not to consume it, but to trie and purifie it: so our faith is tried and purified in the fire of tribulation. For as it hapneth to him that is quiet and at ease, that hee falleth soone a sleepe, and hauing an apple or any other thing in his hande, it falleth, or is easely taken from him: so the ease of the flesh bringeth vs a sleepe in the worlde, and causeth vs to leaue the spirituall good thinges, and to suffer them to fall to the ground. On the contrarie side, the more one forceth to take away a staffe which I holde in my hand while I am awake: so much the faster I shut it in, and hold it the harder, that it may not bee taken away from mee. Euen so the more the diuell indeuoureth to take faith from vs by tribulations, so much the more do we meditate on the promises of God to hold it fast: and the more hee thrusteth at vs to ouerturne vs, so much the more stronglie we leane vpon the staffe of faith, to overcome his assaults. From hence also proceedeth this excellent fruite of inuocation of the name of God. And surely

4. In Inuocation and prayer.

surely in the time of prosperitie, when we are at our ease wee pray not ordinarily, but of custome and for fashion, but beeing pressed with necessitie, beeing assailed on all sides, finding no comfort in the earth, and feeling that we perish if God doe not strengthen, aide, and deliuer vs: Then it is, that with all our hearts, wee crie vnto the Lord, that wee protest that hee is our Father and Sauour, and that our trust is in him: as the feeling of our diseases is it that maketh vs runne to the Physition. The Historie of the Booke of Iudges sheweth by manie examples that the people of Israell beeing in peace grewe corrupt, but after being afflicted they had recourse to GOD, asking of him deliuerance. When GOD slewe them (saith *David*) then they sought him, and turned themselves, and rose earlie in the morning to seeke after God, and then they remembered that God was their Rocke, and that the high and mightie GOD was their Redeemer. I will goe (saith the Lorde by his Prophet *Osee*) and re-

Psal 78.34.  
Ose. 5. 15. & 7.

M                      turne

## Of the markes

turne to my place, vntill they confesse their fault, and seeke my face: They shall seeke me diligently in their trouble, saying: Come, let vs returne vnto the Lord, for it is he that hath spoiled vs, and he will heale vs, he hath stricken vs, and hee will cure vs. So long as the prodigall sonne had meanes, hee continued in his disorders: but beeing brought to extreame pouertie, hee remembered his fathers house, and returned vnto him. Furthermore, our

Luk. 15, 11.

5. In patience  
and hope.  
Rom. 5. 3.

patience is prooued and augmented by troubles, as Saint *Paule* teacheth: and by the experience of G O D his assistance, our hope groweth, in so much as making vs (in the time of neede) to feele his goodnesse, his power and his trueth, in strenghtning and sustaining vs in assaults and conflicts, and in deliuering vs out of our afflictions: hee sealeth in vs the assurance of this his promise, that whosoever calleth vpon him shall be saued. And hee that shall put his trust in him, shall neuer be confounded. For this cause saint *Paule* teacheth vs to reioyce in our tribulations:

Joel. 2. 32.

Rom. 10. 13.

adding



adding, that tribulation bringeth patience, and patience experience, and experience hope. And saint *James* exhorteth vs to compt temptations for matter of great ioy, for as much as the trial of our faith ingendreth patience. By the same meanes hee trieth our obedience and fashioneth vs. For when God entertaineth vs in prosperitie according to the flesh, it is easie to submit our selues to so sweete handling, and to frame our selues according to his will, with acknowledging of his goodnesse and loue towards vs. But when he afflicteth vs with sicknes, povertie, reproach, and other calamities. Then to feele that he loueth vs, to like this handling, subiect our selues to this his will: herein consisteth true obedience. Then, he afflicteth vs to trie vs and to fashion vs in this obedience, in as much as working in vs his Children by his spirite, hee maketh vs to commit our selues to his gouernment to depende vppon him, and to suffer our selues to bee guided by his hande, offering our selues as a liuing Sacrifice,

Rom. 10. 11  
Rom. 5. 3.  
Iam. 1. 2.

6. In obedience, because he that afflicteth vs, is first our Creatour.

Rom. 12. 1

## *Of the markes*

Ma. 39. 10.  
Holy and acceptable vnto God, considering that it is reasonable, that wee beeing his, by right of creation and redemption, hee may dispose of vs as it pleaseth him. And herein there are two thinges to be considered. First, in as much as hee is our Creator, wee ought to practise that which *David* saith: Lord I haue held my peace, and haue not opened my mouth, because it is thou that haste done it: shewing thereby, that whether he tie vsto our bed by sicknesse, or bring vs to pouer- tie, or driuing vs from place to place, he bring vs to many discommodities, or euen make vs to languish in prison, or passe through the sword or fire, we must thinke and say, Lord I holde my peace and will not murmur against thee: but render thee obedience, because it is thou that haste done it: for thou haste all authoritie ouer me, in as much as I am thy creature. And in- dedde if after the similitude of a pot- ter, who is able to make of the selfe same lumpe of earth, some vessells of honor, and others of dishonor, Saint  
*Paule*

*Paule* sheweth, that God hath authoritie to chuse some to saluation, and to reiect others, so as they that are reiect-  
 ed to be damned eternallie, haue no  
 cause to replie or murmur: how much  
 more ought we to hold our peace and  
 obey, when he disposeth that wee shall  
 be afflicted but for a little time, and  
 that in the body onelie? But that in this  
 obedience wee may feelee indeede that  
 wee are happie, wee must marke an  
 other point: that hee which doth af-  
 flict vs, is not onely our Creator, but  
 also our redeemer: not onely God, but  
 also our God and Father. And that  
 same assureth vs, that according to  
 the loue that hee beareth vs, and ac-  
 cording to his infinite wisedome, hee  
 will dispose nothing of vs, which shall  
 not bee to his glorie and to our bene-  
 fite and saluation. It is well knowne  
 that fathers and mothers take no plea-  
 sure to afflict their Children, and to  
 make them to weepe. And although  
 they haue power to beate them, to  
 appoiat them their diet, and to put  
 them abroad, either to Schoole, or to

Rom. 9. 20.

2. Because he  
 is our father  
 & redeemer.



## *Of the markes*

serue some other, yet when they doe this, men doe not onely confesse that they haue authoritie so to doe: but also euerie one beleeueth, that it is for the benefite of the Children, whose duetie also is to like well of it, and to render vnto them willing obedience. Now, properlie God onelie is our Father, as Iesus Christ saith: Call ye no man Father vppon the earth: ye haue but one father, which is in heauen. What iniurie then doe we to this onlie true Father, that wee beeing afflicted by his hand, after what manner soeuer, doe not sanctifie his name, conforming our selues to his will, thinking and confessing, that all proceedeth from his goodnesse and loue, to his glorie, and our benefite and saluation? See howe, in the Schoole of affliction, wee learne what it is properlie to obey GOD: and that is verie necessarie for vs. For, if Iesus Christ beeing the Sonne, notwithstanding learned obedience, by the thinges which hee suffered: howe much more had we need to learne to submit our hearts and our neckes

Mat. 23. 9.

Heb. 5. 8;

weckes by afflictions, to the guiding of  
 our G O D, as Children yeelding them  
 selues peaceable to the gouernment  
 of their Father, saying with *Iob*: The  
 Lord hath giuen, the Lorde hath ta- *Iob. 1. 21.*  
 ken, his name bee blessed: And with *David*  
 persecuted of *Absalon*: If *2. Sam. 15. 16.*  
 G O D say to me, thou pleasest me not,  
 behold I am here, let him doe vnto me  
 whatsoeuer pleaseth him. And beeing  
 readie to sacrifice our owne Children  
 with our own handes vnto God, when  
 hee shall commaund vs, *Abraham* *Gen. 22.*  
 did in old time, To be short in follow-  
 ing G O D, as the olde Prouerbe is, in *Sen. de vita bea.*  
 what condition or estate soeuer it shall *1. 2. Cap. 15.*  
 please him to call vs. If afflictions  
 serue to awake vs out of sinne, to  
 humble vs, to correct the infinite  
 corruptions that are in vs, to pull  
 vs from the worlde, to cleaue vnto  
 God, and to draw our hearts from the  
 earth, to lift them vp to heauen, to  
 fashion vs in the obedience of G O D,  
 to giue vs increase in patience and  
 faith. To bee short, to make vs so  
 much the more seruientlie to pray vn-

## Of the markes

Heb. 12. 6.

to God, it resteth that wee conclude, that indeede they proceede from the loue of God toward vs, and of the care that he hath of our saluation, and so, that in afflicting vs, hee sheweth himselfe indeede our father: as the Apostle to the *Hebrues* doth also teach vs, saying: That God chastiseth those whom he loueth, and correcteth euerie childe whome hee receiueth: If you indure (saith he) chastisement, God offereth himselfe vnto you, as vnto his children. For what child is it whome the father doth not chastise? Then, if ye be not vnder chastisement, whereof all are partakers, yee are bastardes and not Sonnes. Rods then are testimonies, that he accompteth vs his lawfull children, and not bastardes. And nature it selfe teacheth it vs, For if wee see two Children striue together, and a man comming by, taketh the one of them and beateh him, leauing the other, we will iudge by and by that this man is the Father of him that he did beate, and that the other appertained not vnto him. And this is it that *S. Peter* meaneth,



neth, saying: that iudgement beginneth 1. Pet. 4. 17.  
at the house of God: shewing that they  
are his children and household seruants,  
which are afflicted in this life. The  
which thing a good ancient father did  
thinke and well expresse, calling his af-  
flictions, bitter arrowes shotte from a *Grego Nazian.*  
sweet and amiable hand. Therefore as,  
when we see the carpenters strike with  
their hatchets vppon peeces of wood  
to pare it, or plaine it: and Masons to  
polish stones with the stroks of an hā-  
mer; we gather that these are stones &  
timber, which the master would imploy  
to some building: Euen so, let vs con-  
clude of our selues, that if God lift vp  
vpon vs the hatchets and hammers of  
afflictions to polish vs, it is a manifest  
and sure testimonie, that hee hath cho-  
sen vs to put in the building of his tem-  
ple. And that so, wee are his children  
both welbeloued and happie. But let  
vs passe to another consideration of  
singular comfort

## Of the markes

*Of the afflictions for the name of Christ,  
and of their fruites.*

CAP. IO.



Rue it is that God being iust, doth neuer afflict vs vniustlie, which thing we ought alwaies to thinke & confesse, to humble our selues, and to giue glorie vnto God. Neuer the lesse, GOD doth not alwaies take occasion of our sinnes to punish vs, but oftentimes hee sheweth this fauour to his children to dispose that the cause and title of their afflictions should bee honourable, calling them persecutions and sufferings for righteousness sake, for the Gospel, the Church, for the name of our Lord Iesus Christ, and for the loue of God. And this commeth when we are persecuted of men, because we will not approoue iniquitie, or false Doctrine, nor defile ourselues with Idolatries, and superstitions, but serue  
God

Mat. 5. 10.

Mar. 10. 29.

Col. 1. 24.

Mat. 5. 11.

Rom. 8. 35.

What are the  
afflictions for  
Christ?

God purelie and holie according to  
his worde. To bee short, when wee  
will liue in the feare of G O D in Iesus  
Christ, as Saint *Paule* speaketh, who  
speaking of these afflictions saith: To  
you it is giuen of God not onely to be-  
leeue, but also to suffer for his name;  
wherein he sheweth, that such afflicti-  
ons are the gistes of G O D procee-  
ding from good will and loue towards  
vs: And see why Iesus Christ saide,  
Blessed are you when men shall reuile  
you, and persecute you, and speake all  
manner of euill against you, lying of  
you for my sake: Reioyce yee, and  
bee glad: Whereunto Saint *Peter* a-  
greeth, saying: If yee suffer wrong  
for the name of Iesus Christ, yee are  
happie.

2 Tim. 3. 12.  
Phil. 1. 29.  
They that suf-  
fer for Christ  
are happie.

1. By the testi-  
monie of the  
word of God.  
Mat. 5. 10.

1. Pet. 4. 14.

Now, if wee haue no other founda-  
tion than the onelie testimonie of Ie-  
sus Christ to assure vs, that beeing per-  
secuted for his name, God loueth vs,  
and will make vs blessed, were it not  
an vntollerable impudencie for the  
Diuell, and an incredulitie inexcusa-  
ble



## *Of the markes*

fable for vs, to call that in doubt which hee, who is the truth it selfe doth affirme? Notwithstanding, to the end that wee may the more liuelie feele this felicitie than when wee are persecuted for his name: let vs consider the reasons which the holy Ghost giueth vs. First, when Iesus Christ, had said: blessed are they which suffer for righteousness sake, hee addeth as a reason: For theirs is the kingdome of heauen. They that through zeale and charitie imploye themselves to maintaine the innocencie and right of another, and aboue all the truth of God, incurre ordinarilie the hatred of the worlde, lifting vp it selfe against them, to bring them to ruine. But let them comfort themselves: For what canne they leese seeing, the Kingdome of Heauen is theirs, and cannot bee taken from them? Yea farther, seeing these persecutions assure them, and prepare them to come thither, Iesus Christ addeth that we are blessed, and that we ought to skippe for ioy when any iniurie is offered vs, either in word

or

2. For the promises.

1. Of the kingdome of heauen.

Mat. 5. 10.

Mat. 5. 12.

or deede, lying on vs for bys names  
fake. For your rewarde (saith hee) is  
great in heauen. Note that hee saith  
in heauen: for it shall bee speciallye in  
the life to come, that wee shall re-  
ceaeue it. Yet notwithstanding, in an  
other place he promiseth recompence  
in this present life. For marke what hee  
speaketh to his Apostles: Verilie I say  
vnto you, that there is none that shall  
forsake house, or Brethren, or Sisters,  
Fathers, Mothers, or Wife, or Chil-  
dren, or Landes for the loue of me, and  
of the Gospell, which shall not now in  
this worlde receaeue an hundred folde  
as much, houses, Brethren, Sister, Fa-  
thers, Mothers, Children, and Landes  
with persecution, and in the worlde  
to come life euerlasting. Nowe the  
purpose of Iesus Christ is to teache vs,  
that when by persecution it shall hap-  
pen that wee shall bee constrained to  
forsake Father, Mother, Brothers, Si-  
sters, and Landes, he will giue vnto vs,  
in that poore, vile, and base estate cau-  
sed through persecution, more ioye,  
contentment and happinesse, than if  
wee

2. For the re-  
ward.

1. In this life.  
Mar. 10. 29.

## Of the markes

wee had recouered an hundred Fathers for one, and an hundred times as much landes and possessions, as was taken from vs. And experience maketh the faithfull to feelee the triveth of this promise. And wee should feelee it much more abundantlie, if the mouth of our faith were greater. But yet in this weakenesse of faith, doe not we know, that the wicked in their abundance are poore, and wee in our pouertie are rich. Their couetousnes is insatiable, and like vnto fire, which, the more wood you put on, the greater it is. As for vs wee finde contentment and rest in the prouidence of GOD, which neuer forsooke those that put their trust in him. In the time of *Eliab*, manie had greater store of foode than the Widdowe of *Sarepta*, vnto whome he was sent: but shee hauing this blessing of the Lorde, that the Oyle failed not in the cruse, nor the flower in the barrell, she had more than the richest in the Countrey: As he that hath a spring of running water in his house, may say, that hee is more assured,



assured, and hath more plentie of water, than he that hath it in a Cesterne, and that all broken. Besides, this great happinesse that wee feelee our selues to bee the children of God, that being pilgrimes in this world, the end of our voyage is to come to heauen, which also wee see open, and Iesus Christ reaching out his handes vnto vs to gather vs into his glorie, giueth vs more contentment without comparison, in eating of breade, and drinking of water, than the vnfaithfull haue in all delicacies, hauing nothing in their hearts but the worlde and the earth; & liuing, or rather languishing in continuall feare to bee sodainely depriued of all that, wherein they set their whole felicitie.

*Psal. 37.*

This is it which *Dauid* noteth, saying: A little that the righteous hath is more worth, than the great abundance of the wicked. Yea the verie ordinarie experience teacheth vs, that G O D prouideth for our necessities both more abundantlie than euer we looked for, and also by such meanes

*Of the markes*

1. Tim. 4. 8.

as wee neuer thought, accomplishing  
in his Children persecuted, that which  
Saint *Paule* saith: That Godlines hath  
the promise of this present life, and  
of the life to come. If then (as it is  
saide) the contented bee rich, and that  
it is not the abundance which giueth  
this contentment, but the feeling that  
wee are the Children of a Father that  
is Almighty, which loueth vs with a  
loue incomprehensible, in his beloued  
Sonne, who hath taken vppon him  
to make vs happie: It must needes  
followe, that euen in this life we re-  
couer an hundred times as much, as  
wee haue lost through persecution.  
And who is hee that can doubt if hee  
carefullye meditate this sentence of  
Saint *Paule*? Hee that hath loued vs  
so much, as he gaue his owne and onlie  
Sonne vnto the death for vs, much  
more shall hee giue vs all other things  
with him. And indeede, seeing wee  
are the members and brethren of him,  
whome God hath appointed the vni-  
uersall heire of all thinges: let vs not  
doubt but that all thinges are ours.

om, 8. 31.

As

As also the goods of the house apertaineth to the pupils, although the Tutar gouerne it, and giueth it them by portion: and that which is more, hee shall sometimes appoint to euery one his diet, according to that which by the counsell of the Phisition shall be thought fit. And indeed if wee seeke first the kingdom of God & his righteousness. Let vs not doubt, following the promise of Iesus Christ, but that all other things shall be added. In the meane time we must especiallie lift vp our vnderstanding to the rewarde promised in the life euerlasting. For true it is, that besides this contentment whereof wee haue spoken: God (to shew that it hapneth not for lacke of power to enrich his children, that pouertie and other afflictions doe often followe & accompanie the profession of the Gospell) doth oftentimes dispose, that they which haue forsaken Father and Mother, and their worldlie goods for the name of Iesus Christ, finde afterwardes many, which serue them for Fathers and Mothers, and obtaine after greater possessions in

N followe

Mat. 6. 33.



*Of the markes*

Col. 3. 24.

following the Gospell, than they had before. Alwaies this is not the purpose of Christ to haue vs to rest vpon so bare recompence, as to giue vs goods which are common to the wicked and the infidels. Saint *Paule* proposeth to the bondslaues of men, for recompence of their faithfull seruice, the inheritance of heauen. The childre then of the house of God, should do themselves grear wrong, to look for at the handes of a Father so mightie, so rich, & so liberall, earthlie and transitorie riches, and other commodities of the flesh. He esteemeth it not agreeable to his greatnes, nor to the anguishes & trauailes of those which haue forsaken father, mother, their goods, & their life for his seruice, to giue them thinges so vaine: to the end, that they should not set their minde thereon, thinking that their felicitie lay in them. The Master of a house, who keepeth his inheritāce for his sonne, doth not thinke that hee doth any thing for him, to clothe him with the liuerie of his seruants: as also when any one shall be receiued for a  
Prince

Prince into any Country, he may well cast some peeces of golde or siluer, amongst the people, to shew his liberality, but the honors & dignities are distributed among his fauorits. God will not feast our bodies with the seruice of our soules. Hee is liberall and iust, and therefore will recompence spirituall conflicts with spirituall Crownes, and accept our labours, not according to the vilenes of our harts, but according to the dignitie of his greatnes: seeing also that he crowneth not in vs, our workes, but properlie his owne. Of one and the selfe same seruice, there is one recompence of a King, and an other of a Marchant; so as when we would content our selues with earthly goods, god might answere with better reason than (in old time) *Alexander* the great, that it were enough in regarde of vs that should receiue it, but not in regard of him that should giue it vs. They that know the vanitie of worldlie thinges, haue no contentation but in heauenlie things, yea, and will say with Saint *Augustine*, Lorde, if thou shouldest giue mee

*August.*

*Manuel.*

*Aug. chap 3.*

## Of the markes

mee all that thou haste created in the world, that should not suffice thy seru-  
uant, except thou gaue mee thy selfe.  
As also he saith in another place, all a-  
boundance, which is not my God, is to  
me scarcitie. We must then set before

2. In the life to  
come.

vs the reward promised in the eternall  
life, wherewith (without all doubt) *Me-  
ses* was liuely touched in his hart, when  
he refused to be called the son of *Pha-  
raohs* daughter, choosin rather to bee  
afflicted with the people of GOD,  
than to enioy for a small season, the  
pleasures of sin, esteeming the reproch  
of Christ greater riches the all the trea-  
sures of *Egypt*. For (saith the apostle)  
he had respect to the reward, which al-  
so he receiued, not in this present life,  
wherein he was afflicted vntil his death;  
but in heauen, whither he lifting vp his  
eyes, feared not the furie of the King,  
but held fast, as if hee saw him, that is  
inuisible. The same Apostle writing  
to the *Hebrewes* that beleeued, shew-  
eth verie well, that they also did vnder-  
stand this reward. For he beareth them  
witnesse, that they had taken ioyfully  
the



the spoyling of their goods, knowing that they had a better riches in heauen which abideth for euer. Wherin also he confirmeth them, adding this exhortation: Then cast not off your confidence, which hath great reward. Now although, as touching our selues, we can not comprehend what their reward shall be, yet ought wee certainly to beleue it, that it is most certaine, because Iesus Christ hath promised it; and most excellent: seeing that Saint *Paule* affirmeth, that the sufferings of this present life are not worthie of the glorie to come, which shall be reuealed in vs. As also he saith in another place: That our transitory afflictions which indure but a small time, and are gone in a moment, shall bring forth in vs an eternall waight of glorie maruelous excellent. And to giue some taste in waighting for the full reuelation, and inioying of it, let vs note in this last sentence of Saint *Paule*, the comparison that hee maketh of our afflictions that are swift, and passing in a moment, and the eternall waight of glorie maruellous excellent which

The fruite in the life to come incomprehensible: first, for the greatnesse. Rom. 8. 18.

1. Cor. 4. 17.

## *Of the markes*

they bring forth . For true it is , that our outward man decayeth, as hee said, meaning thereby the losse of health, of riches, honours, friendships, aliances, and other such aides and commodities of this life, & the life it selfe: but in the meane time the inwarde man is renewed euery day , by an happie and excellent change, in goods, and honours that are spirituall, heauenly, and eternall . And indeed what is all that which we suffer & lose here for Iesus Christ, in respect of the infinite and incomprehensible good things, which we shall recouer in heauen, wherof also wee haue a feeling in this present life? Are wee constrained to forsake a fleshly father? Beholde the heauenly father which offereth himself at hand, who alone properly is our Father, as is saide before . What lost the man borne blind beeing cast out of the Synagogue, and refused of the Scribes and Pharisies, when Iesus Christ met him and receiued him? If any spoyle our worldlie goods, God offereth vs the Kingdome of heauen . If the earth will not beare vs, the heauens open to receiue

receiue vs. If the people of the world  
driue vs away, the Angels offer their  
presence, acknowledging vs their com-  
panions in glorie: If men curse vs, those  
words are but winde; and God in the  
meane time doth blesse vs, and turneth  
euē the curses of our enemies into blef-  
sings as *David* speaketh. If we be thrust  
out of our offices or dignities, Iesus  
Christ giueth vs things more excellent,  
making vs Kings & Priestes to God his  
father: If our parents disdain vs, & wil  
not know vs, Christ is not ashamed to  
auow vs, and call vs his brethren. If wee  
be depriued of the succession & inheri-  
tance of our parēts, christ acknowledg-  
eth vs the heires of God his father, &  
fellow heirs with him. Do any make vs  
weep for sorrow? Christ presenteth him  
selfe to wipe away our tears, & to turne  
our sorrows into perfect ioy. Are we not  
receiued into any towne to be an inha-  
bitant there? God giueth vs freedom in  
heauen to dwel in that heauēly *Ierusa-*  
*lem*, the streets where of are paved with  
fine gold, the wals are made of pretious  
stones, the gates are pearls, where of the

2. Sam. 12 15

Reue. i. 5.

Heb. 2. 11



*Of the markes*

son of God is the temple & the sun. Are we put to death? it is to enter into a better life, full of ioy and glory. And indeed let vs cōsider here the wōderfull goodnes of God. As he knoweth that wee are too much tied to goods, dignities, & other commodities of the flesh, that in stead of willingly laying vp our treasure in heauē, we lay it vp in earth: he so disposeth that we shalbe persecuted for his name, & doth therein as a good & faithfull Tutor, who taking the money of his pupill, putteth it out to profit, or buieth for him good rents with it. And herunto tendeth that which *David* saith: Thou hast numbred thy fleetings, do the put my teares in thy bottle, are they not noted in thy register? This being true, how much more will hee put the drops of blood which wee shed for his name into his baryl, & in his register the reproches, the flittings, the losses of father, mother, lāds & other goods, the imprisonmēts, the other afflictions, and aboue all, the deaths which we indure for his seruice and glorie? As also 'tis written, Right deare in the sight of God

Psalm. 56. 9.

Psalm. 116. 15

God is the death of his Saints. And to what end serue these Registers? They shall be laid before, not only the persecutors, to make the feel so much the more horrible iudgment & vengeance: but especially before vs, to make vs feele an incomprehensible increase of glorie and of ioy, in shewing vs what we haue suffered for his name, and in accepting vs before his Angels. But let vs now consider howe afflictions are of small continuance, and passing away as in a moment, in respect of the weight of the eternall glorie which they bring. And first let vs say boldly, that our troubles are short, because our daies are short; and that the glorie is of long continuance, because there shall bee no end of it. But for the better vnderstanding of the shortnes of our afflictions, we must consider according to the instruction of *S. Paul*, the things inuisible, that are eternall. For in respect of them, wee shall find, that the visible things which concerne this life, are temporall, that is to say, during a little time. The Patriarch *Iacob* beeing demaunded of *Pharaoh* of his age, hee answered, that

2. Because of the eternitie.

2. Cor. 4. 18.

the

## Of the markes

ne yerres of his pilgrimage hath bin few  
& euil. And how were thy fewe, seeing  
he had liued 130. yerres? surely in com-  
parison of 8. or 900. yerres which his for-  
fathers had liued, as also he addeth, that  
his yerres had not attained to the yerres  
of his fathers. How then are not our  
daies short, not coming at the most but  
to 70. or 80. yerres, & that in those that  
haue the strongest or mightiest bodies,  
as the song of Moses importeth. God  
speaking of the captiuitie of *Babylon*,  
which continued 70. yerres, saith thus: I  
haue for a litle while as in a moment of  
mine indignation hid my face frō thee.  
How? 70. yeares, are they a little time,  
is that but a moment of indignation?  
yea, in respect of the comforts & euer-  
lasting happines, which he would com-  
municate to his people: as hee addeth,  
that hee would haue compassion on the  
with euerlasting mercie. This also is the  
cause why *S. Iohn* calleth the time follo-  
wing Christs comming in the fleshe,  
the last houre: as if he would deuide the  
continuance of the world into three or  
foure houres, wherof the last should be  
after this comming of Iesus Christ vn-

till

Psa. 90. 10.

Isay. 54. 8.

1. Ioh. 2. 18.



till the ende of the worlde : so this last  
houre should now haue cōtinued 1587.  
yeres, & these 1587. yerres should not be  
yet a whole houre finished. This seem-  
eth strange to vs. But let vs set before vs  
2. eternities of times : that which was  
before the foundation of the world, &  
that is an infinite time (if a mā may call  
that time) & a swallowing vp of the vn-  
derstanding of a mā: & the eternity of  
time which shal be after the end of the  
world, & behold againe an incompre-  
hensible infinitnes of time. Now let vs  
consider the continuance of the world  
between these two eternities. When it  
shall continue 7. 8. or 9000. yerres, this  
shuld not be, in respect of these 2. eter-  
nities, 2. or 3. houres, no not 1. houre : it  
should bee yet lesse than one graine in  
respect of all the sand in the world: for,  
as touching the sand the nūber is finite,  
but in eternitie ther is no end. And here  
vnto tendeth that which *S. Peter* saith,  
that before God, 1000. yerres are but as *1. Pet. 3. 8.*  
one day, and a day as 1000 yerres, for-  
asmuch as before the eternitie of God,  
there is no numbring of time; for there  
is no time at all. According vnto this,

*Moses*

## Of the markes

*Moses* saith, that 1000. yeeres before God are as a day that is past. If then 1000 yeeres are but as a day past, or an houre, 60. or 80. are but as one minute of time: so the longest continuance of our afflictions should bee but one minute; and there are some that accomplish not that. And when doe we begin this minute of tribulations? seeing that a great part of our life passeth before wee suffer any thing for the name of Christ; & yet there is some intermission in them, if it were but in sleeping. Then, wee doe now see how true it is, that *S. Paule* saith, that our afflictions passe in a moment. And what is that which this momēt of afflictions bringeth vs? An eternall waight (saith hee) of glorie, as wee haue largely shewed here before. And indeed there shall be no end, saith the Angell, of the kingdome of Christ. And we are the house of *Iacob*, ouer whom hee shall raigne for euermore. And *S. Paule* saith, that being risen again, & ascended into heauen, we shalbe with Iesus Christ euertlastingly. For whosoever beleeueth in him hath euertlasting life. If GOD for the

In the first  
Chapter.

Luk. 1. 33.

1. Thes. 4. 17.

Iohn. 3. 8. 6

the full measure of our felicitie shall be  
all in al, when we haue him in vs, who is  
eternall and immortall, we shall enioy a  
glorious immortalitie: as also S. *Paule*  
saith, That hee hath brought to light,  
life and immortalitie by the Gospell.  
To bee short, S. *Matthew* hauing set  
forth vnto vs the last iudgement, saith,  
that the sheep that shall be at the right  
hand of Iesus Christ, shal go into euer-  
lasting life. Euen so, when he promiseth  
vs a perfect ioy, he addeth, that it shall  
neuer be taken from vs. Now, what cō-  
parison is there between one moment  
of affliction, and a glorie, a life, and a  
ioy, that shal last eternally and without  
end? Then whē we think that our crosse  
is long & heauie to beare, let vs set be-  
fore vs the excellency and the eternity  
of the incomprehensible glory, wher-  
unto we ascend by it, whereof also we  
feele the earnest penny & beginninges  
in our hearts, waiting for the full fee-  
ling, and thorow enioying of this feli-  
citie, when we shal be lifted vp, & put  
in possession of the kingdome of hea-  
uen. Now this reward is certaine & as-  
sured

9.15.28

Mat. 25. 46.

Ioh. 16. 22.



## Of the markes

ured to all those which shall suffer for the name of Iesus Christ. Such afflictions then are scales of the loue of God towards vs, and testimonies that he taketh vs into the number of his best beloued children, and that hee will make vs indeed and euerlastingly happie.

*Other fruites of the afflictions for the name of Iesus Christ.*

### C A P. II.



Esides these both excellent and eternall good things, which the sufferings for the name of Iesus Christ doth bring vs, there is yet the

honour that hee doth vs, to bring vs forth to be witnesses of his truth. In regard whereof, although all they that preach the Gospell are called witnesses of Iesus Christ, yet this title of Martir or witnes, is after a more particular manner, & by excellency attributed vnto such, as to maintaine the truth of the doctrine of the Gospell, suffer constantly persecution, & especially vnto death. So we read that S. Paule gaue to S. Stephen this title of honor, calling him the Mar-

...ite, honor to bee a  
Martir of  
Christ

Martir of Iesus Christ. And S. *Iohn* maketh mention of *Antipas*, whome hee calleth a faithfull Martir of Christ. And in the same book of the Reuelatiō, he saith that he saw the great whore drūke with the bloud of the saints, & with the bloud of the Martirs of Iesus. In like maner the Apostle to the *Hebrues*, hauing recited how many faithful had bin mocked, scourged, cut in peeces, stoned, & otherwise persecuted, hee addeth, that in them we haue as it were a cloud of martirs or witnesses cōpassing vs rōūd about, & exhorting vs to follow cōstantly their example. The Apostles did well vnderstand & confesse this honor, who after they had bin publikelie whipped for the name of Iesus Christ, they went before the counsel, reioicing that they had this honour to suffer reproach for his name. And indeede when wee indure persecution to maintaine the glory, the authoritie, and the truth of Christ, against Antichrist and his supposts, it is as if Iesus Christ should borrow our goods, our renowme, our bloud, our life, to serue for autentickall  
seales,

Reu. 2. 13

Reu. 17. 6

Heb. 11. & 12.

Act. 5. 40.

## *Of the markes*

cales, & most sure witnesses that cannot faile, of the right & the glory that appertaineth vnto him. And what are we poore worms of the earth, that the eternall Sonne of GOD, the King of Kings, and Lord of Lordes, shall do vs this honour, to put his glorie as it were into our hands, to bee the keepers and defenders of it, against those that wold spoyle him of it? And here let vs consider the incomprehensible wisdom and goodnesse of God towards vs. The most perfect offend God daylie, & one onlie sinne, bee it neuer so little to our iudgement, deserueth death, and everlasting condemnation, then it is yet more than the losse of our goods, and the corporal life. Now in stead of exercising his iust iudgements vpon vs, hee doth vs this honour, that it which wee endure (which is not the thousand part of that wee haue deserved) chaungeth the nature, and in stead of beeing the punishment of sinne, God imputeth it, as a most excellēt seruice for the maintenance of his glorie. But yet there is more. For what are wee to suffer willingly?

▪ Fruite, the  
glorie of God  
declaring and



lingly? The loue of riches, ambition, the pleasure of fleshly commodities, the affectio toward father, mother, wife children, & aboue all to this life, is so strong and vehement in vs, that in stead of renouncing them for Christ, we renounce Christ, and his kingdome to entertaine vs. And experience sheweth this too much. We are also so very impatient and dainty when there is any question of suffering, that if we should but onely snuffe a candle with our fingers, we wet them with our spittle, that wee might not feele the fire of that small snuffe, which yet we throw from our fingers in all hast: and how then should we abandon our bodies to the death, entring quicke into the fire to be there consumed, if God did not strengthen vs supernaturally? Howe shoulde wee maintaine his trueth against the suppost of Antichrist, if the spirit of his father, the which he promised vs, did not worke mightily in vs? Then when wee see these vessels so fraile and weake, to surmount the threatnings of kings, the apprehension of fire; the assaults of An-

claring and accomplishing his power in our infirmity, and shewing his goodnes and the trueth of his promises: first toward euery faithful.

Matt. 10. 19.  
20.

Q Antichrists

## Of the markes

tichrists supposts, and the temptations proceeding from father, mother, wife, and children; are not these so many testimonies of a wonderfull and mighty grace and power of God, which fortieth them, and maketh them victorious against Sathan, the world and the flesh? I can doe all thinges (saith Saint Paule) through Christ who strengtheneth me. And in another place, I reioyce (saith he) in infirmities, in iniuries, in necessities, in persecutions, in anguishes for Christ. For when I am weak, then am I strong, euen thorough the might and power of Christ, which shewed it selfe, and was made perfect thorough his weaknesse, as hee had saide before. So then this constancie, this faith, this zeale, and other vertues which God communiceth (by his free goodnes) to his elect, are manifest by persecutions, which otherwise shoulde bee hid. As in running a course, the agilitie or swiftnesse of the horse is knowen, the strength of a man in the combat, the saueur of many drugges in rubbing, or brusing of them, or casting them into the

Phil. 4. 13.

2. Cor. 12. 10.

the fire, as wee see in the incense, The  
 Starres (saith Saint Bernard) which ap-  
 peare not by day, shine in the night,  
 so the vertue that is hid in prosperitie  
 sheweth it selfe in aduersitie. Now this  
 which we haue saide of the power of  
 God, shewing it selfe in the infirmi-  
 tie of his children to his glorie, is seene  
 also in the bodie of the Church, which  
 ordinarily is so poore, so weake, so little  
 holpen, at the handes of men, that if  
 GOD did not sustaine it, it shoulde  
 quickly be swallowed vp. Then when  
 we see it so mightily assailed, by the  
 potentates of this worlde, conspiring  
 her ruine, by so many forces & sleights,  
 & by so many hereticks, doth not God  
 in the guiding deliuering and prefer-  
 uing of it, shew that it is hee himselfe,  
 and he alone, which maintaineth and  
 defendeth it? And that his power and  
 wisdom is wonderfull, in prefer-  
 uing it against so many enemies, and  
 that his trueth is certain, in accomplish-  
 ing that, which he had promised vs, of  
 being with his Church vntill the end of  
 the world? And that it is he which is

*Bernar. in Can.*

2. Toward the  
 bodie of the  
 Church.



## Of the markes

Mat. 28. 29.

Dan. 2. 34.

the stone cut out without hand, which hath broken, and doth still breake the great image representing the Empyres and kingdomes of the world. Which to shew vnto vs more liuely, oftentimes he so disposeth, that leaning vpon the strength of men, she hath beene throwen downe, and being throwen downe, God hath lift her vp againe, without meanes, and beyond all hope of man, that all men may know, that the preservation of the Church is not the worke of Man, but indeede the very worke of God. As also the Lord declareth to *Gedeon* this his intent, commaunding him to abate his army. There is too many people with thee (saith the Lord) that I should giue *Madian* into their hands, least peraduenture *Israell* would glory in themselues against mee, saying: My hand hath deliuered me. See also howe it comineth to passe, that when the Diuell thinketh quite to ouerthrow the Church by persecution, God quite contrarie, hath aduanced and increased it: Saint *Luke* hauing recited that the high Priestes and the chiefe rulers

Iudg. 7. 2.

3. Fruit, the  
aduancement  
of the church

lers of the Temple, and the Sadduces Act. 4.  
 laying handes vpon the Apostles, put  
 them into prison, he addeth by and by,  
 that many of those that heard the word  
 beleueed, and the number was about  
 fūethousand persons. When Saint Ste- Act. 8. &  
 uen was put to death, the Church at II.  
 Ierusalem was quite dispersed, but by 19.  
 the faithfull dispersed, there were as  
 many more new Churches set vp. And  
 it is as if God tooke, at the handes  
 of his enemies, come into his Garner to  
 sowe, whereof should follow a goodly  
 and plentiful haruest. It is a fruite that  
 Saint Paule noteth in his afflictions,  
 saying, Brethren, I would haue you to Phil. 12. 19.  
 vnderstand, that the things which hap-  
 ned to mee, came to the aduancement  
 of the Gospell: so as my bandes were  
 made famous in Christ, through all the  
 Iudgement hall, and in all other pla-  
 ces: And many of the brethren (made  
 bolde by my bandes) durst speake of  
 the worde more freely. Iustine in his  
 communication with Triphon writeth  
 that the same thing hapned in his time.  
 It may appeare (saith hee) euery day,

## *Of the markes*

that wee which beleeue in Christ, cannot be astonished nor daunted of any, if they cut off our heads, if they crucifie vs, if they cast vs vnto wilde beasts, or into fires, or vnto any other torment; the more they torment vs, so much the more increaseth the nūber of the Christians, neither more nor lesse, than as men cut their Vines to make them the more fruitfull. So the Diuell is greatlie beguiled. For in persecuting those which professe the Gospel, hee thinketh to stoppe men from beleeuing in Iesus Christ, to be saued. But it falleth out quite contrarie. For the poore ignorant men seeing the constancie of the Martyres, gather two pointes: first, that there is no hypocrisie in them, nor anie fleshlye passion which maketh them to followe this doctrine, which to maintaine they vtterly abandon all the commodities of the flesh, honours of the worlde, and life it selfe. Next, they are induced to thinke, that the doctrine for which they suffer, is of God, seeing it is by no humane, but by very diuine



uine power, that they suffer constantly and willingly so many reproches, discommodities and cruelties. And so is this sentence so famous verified: That the blood of the Martyres is the seede of the Church. In like manner those that haue alreadie the knowledge of the doctrine, are confirmed as well to perseuere in it, as to take courage & strength to suffer in like manner for the maintenance of it. For seeing that God forsaketh not his seruantes in the conflict, but is with them, and in them, making them victorious: we take thereof assurance, that God will also ouercome in vs all temptations, threatninges and tormentes: And beholding them, thorough death to enter into life, and by the Crosse to ascend into the kingdome of Heauen, wee feelee our selues inflamed with desire to be their companions both in the troubles, and in the triumph of glorie. The which thing maketh vs to perseuere constantly in the trueth of the doctrine, which setteth (as it were) before our eyes this soueraigne felicitie

## Of the markes.

euē the heauens open, & Iesus Christ stretching out his hande to drawe vs vp into the fellowshipe of his ioye, and glorie incomprehensible and eternall.

Iudg. 14. 14.

The people of the world cannot vnderstand these so excellent fruites of the afflictions for the name of Christ, which we haue set downe here aboue, being therein like to the Philistins the companions of *Sampson*, which could not comprehend this proposition that hee made them; Out of the eater came meat, and out of the fierce came sweetnesse. But wee, that are taught in the schoole of Christ by his spirite, wee vnderstand and beleue that as *Sampson* hauing vanquished the Lion, found in the bodie of it honnie, so we hauing constantly ouercome all the persecutions and troubles of this life, which are like vnto fierce and cruell Lions, readie to deuoure vs, we shall finde this honnye so excellent of the fruites of the crosse of Christ, which shall make vs blessed for euermore. Seeing then, that the persecutions and afflictions that we  
suffer,

suffer, serue so abundantly and so manie waies and manners to the glory of God, and the edification of our neighbours, and doe also turne to so greate good and honour vnto vs: let vs conclude boldly, that we being so afflicted for the name of Iesus Christ, ought to be confirmed in the assurance that we are the members of the true Church, and that God counteth vs for his welbeloued children.

*An exhortation to perseuere constantly in the truet h of the Gospell in the time of persecution, not to feare death, to keepe vs from Apostacy and dissimulation, to vse the holy mynisterie, to walke in the feare of God, and pray to him.*

CHAP. XII.



Y this that is sayde aboue, it appeareth that it is so farre off that wee haue anye matter to complaine or bee offended at our afflictions, that rather we haue  
iust



## *Of the markes*

1. Cor. 9.  
To perseuer  
constantly in  
the doctrine  
of the trueth,  
with constan-  
cie and hope  
vnder the  
crosse, for  
the assurance  
of the felici-  
e and ho-  
ur of it.  
Tim. 6. 12.  
2or 9.

just argument to reioyce, & to comfort  
our selues, & indeed, behold the counsell  
of God, who hath ordained that such  
should be the way which leadeth vs to  
glorie. When any runne in a race, all  
runne, but hee onely beareth away the  
prize, which shall runne best. They then  
runne vncertainely, but wee runne with  
assurance to obtaine the prize, although  
other runne better than we: only let vs  
runne constantly vnto the end. Likewise  
we strue, not in doubt as those that  
beat the ayre, but it is with the good  
fight of faith, assured of the victory; and  
by the victory of a crown, not of leaues  
that fade in three daies, but incorrupti-  
ble for euer. And we be not as they that  
are mad or superstitious, suffering at all  
aduenture without knowing wherefore:  
we know that it is for the trueth, wee  
know that this trueth appertaineth vnto  
vs, we know that God hath created and  
lightened vs, to maintaine this truth &  
grace of God to his glory. How manie  
Martyrshath there beene in olde times  
past, that had not so much knowledge  
as wee? If wee goe backe, they shall be  
our

our Iudges : their zeale and constancie  
shal condemne our careles knowledge  
and ynthankfulnesse vnto God . God  
hath not called vs to fight and to suffer,  
leauing vs wandring without a captain:  
Iesus Christ himselfe is our head, Cap-  
taine & guide, bearing his crosse before  
vs & crying: He that loueth me, let him  
follow me. Himselfe hath not refused  
this condition, but hath beaten & made  
the way, to draw and lift vp his own in-  
to his kingdome. All the Prophets, A-  
postles, Martyrs, and blessed seruants  
and children of God are gone thither  
before vs. The worke it selfe of our sal-  
uation calleth vs thither, and the glorie  
of God requireth it. Ought we to dis-  
pute, whether we ought to obey? Should  
we doubt whether we wil be fashioned  
like his Image, and weare the liuerie of  
the children of God? Let vs boldly en-  
ter into this straite way, at the ende  
whercof we shall finde the gate of hea-  
uen. Let vs giue our neckes to Iesus  
Christ to receiue his yoake, and the ho-  
nour of his order.

How many great Lords of the world  
trauaile

### *Of the markes*

trauaile all their life to come to this honour, to be Knights of the Order of any Prince? And hauing attained to it, they account themselues happie men. And what be the ensignes of such Orders? The one shall haue a Fleece, the other a Garter: and the ensigne of the order of Christ, is prison, bannishment, losse of goods, reproaches, beatings, death. This is the Order that *S. Paule* receiued, & wherof he gloried, saying, I beare in my body the markes of Iesus Christ. Now although that a Fleece & a Garter, are in themselues vile or base things, yet are they honourable and to be desired in the world, because princes take them for the ensigne of their Order, acknowledging and calling them brethren that weare them. The ensigne then that Christ the King of kings hath taken for his order, shall not be honourable? Shall we not account our selues happie to attaine vnto it? Let vs follow cheerefully this glorious troupe marching before vs with triumph: honoured with this Order of the Prince of glorie, Iesus Christ.

Let



Let vs suffer our selues to be guided by him who is infinitely wiser than wee, and loueth vs better than we loue our selues. And let vs receiue this fauour of God, that so seruing his glorie, our glorie may also be aduaunced. Let vs not be troubled nor shaken with feare, whē we see the persecutors come to the end of their enterprises, and the children of God afflicted. That is to them (saith Saint *Paule*) a manifest token of destruction, and to vs of saluation. There is no greater curse (saith Saint *Augustine*) than the prosperitie and felicitie of the wicked, because it is a strong wine to make them drunke in their iniquities, and to make a heape and treasure (as it were) of the wrath of God vpon them. It seemeth to vs that the world goeth to confusion and disorder, when the wicked triumph, and the children of God weepe. But on the contrarie, that is to vs a manifest token of the iust iudgement of God, as Saint *Paule* sayeth, That wee are also made worthy of the kingdome of God, for which also we suffer.

Philip. 1. 28.

2. Thess. 1. 5.

*Of the marks*

offer. For it is a iust thing (saith hee) with God, to render affliction to those that afflict vs, and to vs that are afflicted deliuerance; then, when the Lorde Iesus shall shewe himselfe from heauen with the Angels of his power, and with the flame of fire to do vengeance vpon those that did not know God, & obeyed not the Gospel of our Lord Iesus Christ the which shall be punished with an euerlasting punishment from the face of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, & to be made wonderfull among all the faithfull. We are so impatient, so hot, or so foolish, that we consider nothing but the beginning of the workes of our God: but wee must ioyne them together, and consider the accomplishment of the, as *S. Iames* teacheth vs. Ye haue heard the patience of *Iob*, and haue seene the ende which the Lord made, and that the Lord is verie mercifull and full of pitie. He that shall set himselfe to consider in his mind how poore *Ioseph* was handled, & sold of his brethren, & how (refusing to consent to  
the

the shameful and detestable request of Ge. 37.39.  
his Mistres) he was cast into prison, and  
kept there 2. years, surely a man would  
take pitie on him, as on a miserable per-  
son: But let vs see the accomplishment  
of the worke of God: let vs consider him  
(by this meanes) exalted to the gouern-  
ment of all the kingdom of *Ægypt*, and  
then we shall count him happy. Aboue  
all, if we behold Iesus Christ, mocked,  
scourged, crowned with thorns, cruci-  
fied between 2. theeues, who would not  
be offended, that the Prince of glory &  
sauior of the world should so be hadled?  
But let vs behold him risen againe, ascē-  
ded into heauen, and sitting at the right  
hand of God, aboue all principalities &  
power, inioying a glory incomprehen-  
sible, and we will admire and praile the  
worke of God. So if we behold his mē-  
bers persecuted, banisht, mocked, spoil-  
ed, imprisoned, entring into the fire:  
what (vwill vve say) is this a father, which  
handleth his children in this sort? But if  
we ioyne to the crosse the glory, & the  
resurrection to the death; to be shorte,  
if vve beholde them in that estate,  
vwhere



## *Of the markes*

wherein we shall be, when Iesus Christ meeting vs in his maiesty & glory shall lift vs vp aboue all the heauens, into the house of God his father, to liue with him euerlastingly, and that the Crosse shall be to vs as a ladder to goe vp vpon to the inioying of such a glory. Who is he then among vs that should not shout out for ioy, seeing this wonderfull work of God? Who is he that would not coũt himselfe happy? Who is he that would haue bin more daintily handled? Who is he that would not be rauished with the bounty, wisdom and loue of God towards his children? He that neuer saw a haruest, seeing the plowman taking so much paine to till the earth, to spread it with dung, and after to cast faire wheat into the field so tilled, he would thinke that this man were mad, and that a child were to be whipt that should do such a thing: but seeing after the haruest what should come of it, he would chaunge his minde, and acknowledge that the husbandman had done an excellent worke. Now this is the time to till, to dung, & to sow, the haruest shal follow.

Let

Let not vs chaunge the course of the seasons : neyther yet let vs separate them the one from the other , but let vs ioyne the tyme of the death with the day of the resurrection : and let vs assure our selues, as it is written in the Psal. 126. 6. Psalms that hauing sowed with teares, wee shall reape with ioy. Hee that in old time had seene poore *Lazarus* full of sores at the gate of the rich man, & the rich man at the table in all delightes & pleasure, he would not haue chosen to be *Lazarus*, but the rich man. But if tarrying a while, he saw the soule of *Lazarus* carried straight by the Angels into heauen, and the rich mans soule goe to the fire of hell, hee would change his minde and would desire to bee *Lazarus*. Let vs then detest the glistring state of cursed riches, and let vs compt, the poore and afflicted condition of the *Lazarusse* of our time, waiting to be carried vp into euerlasting glorie, happy. The wicked haue nothing in heauen, nor we in the world. Blessed is the man (saith *Dauid*) whome the Lorde

Psal. 126. 6.

Luk. 6. 19

Psal. 94. 12

## Of the *markes*

instructeth by the power of his spirite, and by the doctrine of his law, to haue contentment and rest in the time of aduersitie, while the graue is digged for the vngodlie, for an end of his felicitie. Yea, if we were called to suffer death for the name of Iesus Christ,

2. Not to feare death,

What other thing is this death, but (after a long conflict) the day of victorie, the birth of a blessed soule after so furious tempests, the ende of a dangerous and troublesome voyage, the healing of all woundes and sicknes, the deliuerance from all feare and terror, the accomplishment of our sanctification, the gate of heauen, the entrance into Paradise, the taking possession of the inheritance of the Father, the day of our marriage with the Lambe, the inioying of our desires? Who is it then among vs, who feeling with saint *Paule* the bondage of sinne, woulde not crie out with him: Alas wretched man that I am, who shall deliuer me from this body of death? And feeling the good that death bringeth vnto vs,

will

Rom 7. 24.



will not also say with him, I desire to be dissolved, and to be with Christ. If death wherewith GOD threatned our first Parentes, is a feeling of the wrath of GOD in the soule, and in the bodie because of sinne. Wee may well say that death and life are two twinnes vnited and knit together, vntill the separation of the soule and the bodie: and this separation, which is commonly called Death, is rather the deadlie stroke of Death, the bodie beeing then exempt from paine, and the soule from vice and corruption, waighting vntill the rest of Death bee swallowed vp in victorie at the day of the Resurrection. It is then an abuse to call life a continuall death, and to call that death, which is the end of a thousand deathes, and the beginning of the true life. It is then also against reason, that wee haue horreur of that which we ought to desire, and desire the continuance of that, the onelie ende whereof bringeth vs to eternall felicitie. And to this ende Saint *Chrysostome* saith verie well, that it,

Phil.

Gen. 2. 17.

## *Of the markes*

which is called life and death, haue de-  
ceauable visours. Life deformed, and  
accompanied with many miseries and  
calamities, hath a faire pleasant visour  
which maketh it to bee desired: and  
Death, so faire, happie, and to bee de-  
sired, hath one deformed and feare-  
full. Let vs cut off then, saith hee, these  
visours, and we will change our minds,  
when wee shall finde vnder the faire  
visour of life, nothing but matter of  
heauines and displeasure, and vnder  
the foule and hideous visour of death,  
such a beautie and felicitie, as wee shall  
incontinently be taken with her loue.  
So long as we liue we haue cruell ene-  
mies, which neuer cease making warre  
with vs, whome wee can neuer van-  
quish but by death. And indeede wee  
cannot make the world to die in vs ex-  
cept wee dye our selues. Sinne which  
is in vs, liueth in vs, and fighteth a-  
gainst vs, vntill wee dying, it also dye  
with vs. And by death alone, the  
deadly assaultes of Satan our chiefe e-  
nemie, die forthwith. But yet why  
should we feare it, which cannot come  
vnto

vnto vs, but by the will of him who is  
our heauenlie father, yea and at such  
a time as hee appointeth? as *David*  
saide: Lorde my times, that is to say, Psal. 31.  
all the minutes of my life are in thy  
hands. There is no creature more ene-  
mie to man, nor more able to hurt,  
than the Diuell. And indeede hee is cal-  
led, the enemye, the murtherer, and  
the roaring Lyon seeking whome hee  
may deuoure. But the Historie of *Iob*  
sheweth plainly, that GOD holdeth  
him bridled, so as hee can attempt  
nothing, nor goe either forward or  
backward, more than GOD will per-  
mit him. And this which is more, hee  
hath not power to enter so much as in-  
to the swine, without the leaue of  
Christ. What is this then that wee  
should feare men? Are not they also  
vnder the prouidence, power, and go-  
uernment of our GOD? It is GOD,  
saith *Hannah* the Mother of *Samuel*,  
who weigheth their enterprises, so as  
they cannot passe one ounce of the  
waight ordained of GOD. It is hee

Mat. 13. 39.

Ioh. 8. 44.

1. Pet. 5. 8.

Iob. 1. 3.

Luk. 8. 32.

1. Sam. 2. 3.



## Of the markes

1.Sam. 2.6.

Pla. 115.3.

Rom. 8.30

that slaieth and maketh aliue againe:  
which bringeth downe to the pit, and  
lifteth vp againe? hee maketh poore,  
and maketh rich: hee abaseth and ex-  
alteth. To bee short, It is hee alone,  
as *Dauid* saith, which doth whatso-  
euer hee will. Now wee doubt not but  
hee will doe that which he hath promi-  
sed vs, and we know that hee hath pro-  
mised vs, yea and that hee hath taken  
vpon him to make vs happie. If then,  
the doctrine of the prouidence of  
G O D importeth, that hee hath not  
onely ordained in his eternall counsell  
the end and issue of his worke (which  
is his glorie, and the saluation of his e-  
lect) but also the fit meanes, according  
to the infinite wisdom, and requi-  
site for the execution and accomplish-  
ment of it: let vs bee assured that there  
is no creature that can let or alter his  
will, as *Saint Paule* saith: If G O D  
be for vs, who shall bee against vs. Let  
vs also bee assured, that whatsoeuer  
happen vnto vs, is the waie whereby  
hee hath ordained to leade vs to life  
and

and euerlasting glorie : Saint *Paule*, Col. 1. 16.  
speaking of Iesus Christ, saith, that all  
creatures are of him, stand by him,  
and are for him. As also he saith in an  
other place, that of him, and by him,  
and for him, all thinges are. Where- Rom. 12. 36  
fore then doe wee feare our enemies,  
seeing euen this, that they are, is by  
the power and will of him, who is our  
head and Sauour; for asmuch as they  
can neither enterprise, nor consult,  
neither yet bee aliue one moment  
without the will of Christ? And be-  
sides this, seeing their life and being,  
is for him, and for his seruice, that  
they might be to his members, as fire  
to purifie them, a rod to correct them,  
medicines to heale them, a bridge for  
them to passe vpon ouer the Desert of  
this worlde, in the lande of promise,  
ladders to helpe them to ascend into  
heauen, instruments to glorifie them,  
& as a knife that cutteth the cordes by  
which we are held in the earth, & hin-  
dered to go vnto God, and to be where  
Iesus Christ our head is? Also, what  
threatning canne the moste mightie

## *Of the markes*

of the worlde threaten vs with more horrible, to make vs turne from the seruice of God, than those wherewith God threatneth all those that turne away from him? Feare not saith Iesus Christ, those that can kill the bodie (and yet so, and when GOD will, and the bodie, which within a verie little after must needes die) and can doe nothing more: but feare him, who after hee hath killed the bodie, hath power to throwe both soule and bodie into euerlasting hell fire: him I say vnto you, feare indeede. In like manner, what promises can the world make vs greater, or more certaine, to draw vs vnto it, than those which our God hath made vs, to keepe vs in his seruice, and in his house, promising vs euerlasting life? Nowe, the Church is his house, and this good GOD hath called you (my brethren) thither, and hath receiued you. He hath nourished you in it sometime. He hath there giuen you the seale of your adoption. Hee hath begunne to clothe you with the luerie of his Children, and hath fashioned

Mat. 10. 28.

Luke 12. 24.



fashioned you like to the Image of Iesus Christ. A great part of your way is past. In this your trauaile of Child-hoode you haue passed many torments. If the greatest torments come, the happie deliuerance approacheth. Hee that shall continue vnto the ende, *Mat. 14. 13.* shall bee saued. They that are reuolted, and doe reuolt, make you to feele in their vn happinesse, howe happie you are, to be the children of God elected to eternall life. For it is vppon this election, and so, vppon the good pleasure of God, that your perseuerance doth depend. Acknowledge in it both his infinite mercie, supporting you, and pardoning you daylie so manie faultes and sinnes, and also his incomprehensible goodnesse leading you, as it were by the hande, to the inioying of eternall life. Abhorre you and detest that miserable, yea cursed and vn-happie state of these Apostates, that yee may also hate and detest the ambition and the pride, the euill conscience, the despising and abuse of the giftes of God, the loue of the worlde  
and

3. To keep  
selues from  
apostacie and  
dissimulation.

## Of the markes

and those other vices, which threwe them headlong into ruine, And on the contrarie, loue search and followe all that which G O D hath ordained to nourish godlinesse, faith, charitie, humilitie in vs, and other giftes and graces which proceed from the election, and are meanes ordained by the prouidence of G O D, to guide vs to the happinesse promised to those which shall continue to the end. Keepe your selues hereafter from these false *Nicodemoes*, who to auoide the Crosse, wil abandon (by a sacriledge vntollerable) their bodies to idolatrie, and so consequentlie to the Diuell, in reseruing, as they say, their hartes vnto G O D. Wil the most carelesse husband among them, content himselfe, if his wife, giuing ouer her bodie to whoredome, should say vnto him, that shee keepeth neuerthelesse her heart vnto him? Yee are not your owne faith Saint *Paule*, yee are bought with a price: Then glorifie G O D in your bodie and in your spirit; which both appertaine vnto G O D. Againe, Cense your selues from

1. Cor. 6. 19.

Cor. 7. 1.

from all filthinesse both of bodie and spirite, finishing your sanctification in the feare of God. Perseuere constantlie in the Church, which is your mother, that you may bee the heires of the Father. It suffiseth not to keepe your soules from poyson, yee must nourish them, that they may liue. Rather than we will suffer our bodies to die of hunger, wee will sell all to get bread: and wee would runne through the fire in such a case to saue it. At the least, let vs followe those that in the time of famine, forsake their Countries to find foode. The soule is more precious than the bodie. And therefore must wee iabour more to haue the bread abiding vnto eternall life, than for it that perisheth. Alwaies thinke with your selues our soules must liue, and it is to tempt GOD to desire to liue without foode. Therefore wee must seeke foode, that wee maye liue.

4. To vse the  
holie ministe-  
rie.

Ioh. 6. 27.

Nowe, true it is, that to reade and meditate the worde of GOD in the house, and to keepe there the familie,  
is



*Of the markes*

is a holie exercise , and verie profitable  
for the noriture of the soule . It is com-  
maunded of GOD , and such as are  
negligent in this dуетie , shewe that  
they haue no care of the life of their  
soules : yet this doth not suffice . Wee  
must confesse the name of God , and  
call vppon him in the assemblie : wee  
must heare the sermons, and commu-  
nicate at the holie Sacramentes : wee  
must ioyne and keepe our selues vni-  
ted with the Church , which is the pil-  
ler and sure ground of trueth , and the  
mother of the Children of God . This  
onely title of Mother giuen to the  
Church , teacheth vs , that there is no  
entrance into the life that lasteth e-  
uer , except wee bee conceiued in the  
wombe of this mother, that she beare  
vs, and bring vs forth, & giue vs sucke  
of her breastes : Finallie , except shee  
hold and keepe vs vnder her conduct  
and gouernment, vntill (beeing vnclo-  
thed of this mortall flesh) we bee made  
like vnto the Angels . In auncient time  
the faithfull were called Disciples . For  
the Church is also called the Schoole  
of

Plal. 116.  
Act. 2. 42.

1. Tim. 3 15.

Gal. 4. 26.

of Christians, wherein (according to the infirmitie that is in vs) we must bee the Disciples of Christ all the dayes of our life. This Church is also often signified by a Temple: and the holy ministerie is ordained of GOD to build it. Therefore whosoever despiseth it cannot bee builded in this Temple to be there a liuing stone. This Church is the house of God: the faithfull, his household seruants and children. Therefore whosoever doth not enter, and abide in the Church, cannot call himselfe the childe or household seruant of God: The preaching of the Gospell is the ministerie of the holy Ghost, of life, & of glory: whosoever refuseth to heare it, hath not the spirit of Christ, and consequentlie pertaineth not vnto him, and so abideth in death and euerlasting shame. See how yee must thinke in your selues of the benefite, vtilitie, yea and the necessitie of the holie Ministerie, to say with *Dauid*: O Lord of hostes how amiable are thy tabernacles? My soule desireth greatlie, yea and longeth after the Courtes of the

2. Cor. 3. 6.

1. Tim. 3. 15.

Heb. 3. 6.

Eph. 2. 19.

2. Cor. 3. 8.

Rom. 8. 9.

Psa. 84. 2.

*Of the markes*

the Lorde. My heart and my flesh re-  
ioyce in the liuing God. Blessed are  
they which dwell in thy house, and  
praise thee continuallye. Let the taste  
and need of this spirituall foode cause  
those that are nowe deprived of it, to  
say with *David*: Like as the Hart de-  
sireth the water brookes, so longeth  
my soule after thee O God: My soule  
is a thirst for God, yea euen for the li-  
uing God, saying: Alas when shall I  
come to appeare before the presence  
of God? When we shall be deprived of  
our Countrie, wife, husband, traffick,  
goods, dignities, and other thinges,  
pleasant to the flesh: let all these bee  
nothing to vs: but let vs say with *Da-  
uid*, I haue asked one thinge of the  
Lorde, which I will still require, that I  
may dwell in the house of the Lorde  
all the dayes of my life, to behold the  
faire beautie of the Lord, and careful-  
lie to visite his temple. If *David*, a man  
excellent in faith and all vertue, a pro-  
phet, and as an Angell amongst men,  
confesseth so roundlie, and so often,  
the neede that himselfe had to bee in  
the

**Psal.** .42. 8

**Ric.** 37.



the Temple of the Lord, feeling himselfe as it were rauished with a moste feruent desire of this benefite, what ought wee to feele in our selues, who are yet so ignorant, so weake, so corrupt, in the midst of so many dangers? Say then from the heart with the same *David*: O Lorde I loue the habitation of thy house, and the place where thine honour dwelleth: And that good God and Almightye father, who hath care to nourish our bodies, yea and prouideth for the nourishment of the little birdes, will without doubt heare your desire, and will prouide for the nourishment of your soules. Psa. 136. 8.

Moreover, (accomplishing his promise made by *Esaie*, of powring out of waters vpon the drie ground) Esay. 44. hee will make you to growe as the grasse, and as the willowes by the riuer sides, for the ioye and comfort whereof one shall say. I am the Lords, another shall call himselfe by the name of *Iacob*, an other shall subscribe with his hande, I am the Lords,

## *Of the markes*

3. To walke in  
the feare of  
God.

1. Cor. 1. 2.

1. Cor. 6. 19.  
1. Cor. 3. 16.

Lordes, and shall call himselfe by the name of Israell. But vnderstand farther, that the Gospel whereof ye make profession, is a Doctrin not to flie about in the vnderstanding, but to take seate in the hart; not in the tongue to talke onelie, but in the life and holie workes. Then be ye doers of the word, and not onelie hearers deceiuing your selues. GOD hath adopted you for his Children, but on this condition, that the image of Christ may shine in you. God hath chosen and called you to bee his Temples, and to dwell in you by his holy spirit: Remember yee that the Temple of God is holy, and that it is not lawfull to defile it, nor to put holie thinges to prophane vses. God hath created you for his glorie, and Christ hath redeemed you, that ye might bee his: Remember then that you must be consecrated and dedicated vnto God, neyther to thinke say nor do any thing but to his glorie: Ye are dead to sinne but liuing to God by Iesus Christ: Applie not then your members to bee instruments of iniquitie to sinne, but ap-  
plic

plie you vnto God, as beeing of dead,  
made aliue, & your members to be in-  
struments of righteousness to God. Ye *Rom. 6.*  
are made free from sinne by Christ, but  
it is to be seruants to righteousness. Re- *Rom. 8. 13.*  
member that which *S. Paule* saith, that  
if ye liue according to the flesh ye shall  
die: but if by the spirit yee mortifie the  
deeds of the flesh, yee shall liue: they *Gal. 5. 24.*  
that are of Christ, haue crucified the  
flesh with the concupiscences of it. If  
ye liue in the spirit, walke also in the *Gal. 5. 25.*  
spirit. As out of fire proceedeth insepa-  
rable heate & brightnesse: in like man-  
ner if we haue receiued Christ for iusti-  
fication, yee must haue him also for *1. Cor. 1. 30.*  
sanctification. If wee haue hope to see *1. Iohn. 3. 2. 3.*  
Christ as he is, purifie your selues as he *Heb. 12. 14.*  
is pure, following peace with all men,  
& holinesse, without which none shall *Can. 5. 3.*  
see God. Remember what the faithfull  
soule saith, I haue washed my feete,  
how shall I file them againe.

The band betweene GOD and vs  
is holinesse, in as much as it appertai-  
neth to his glorie, that hee which is  
holie, haue no acquaintance with in-

Q uiry



## Of the markes

quitie and vncleannes. Be yee then hol-ly, for I am holie saith the Lord. What participation is there, saith *Saint Paule*, of righteousness with vnrighteousnes? what fellowship hath light with darke-nesse? what agreement hath Christ with *Belial*, or what parte hath the be-leeuing with the infidell? or what agree-ment hath the Temple of GOD with Idolls? For yee are the Temple of the liuing God; wherefore depart from a-mongst them, and separate your sel-ues saith the Lord, and touch not anie vncleane thing. The end of our regene-ration is, that there may appeare in our life, an holy melodie and consent be-tweene the righteousness of God and our obedience. Yee haue vnderstoode here before, that the desire of the hart to consecrate your selues to God, is a marke of your election and adoption. But see yee that this desire may shewe it selte by the workes of godlines and charitie. If you make profession that ye know Christ: know yee according to the doctrine of *Saint Paule*, that yee haue not knowne him as yee ought, if yee

ye mortifie not the olde man, and put  
on the new, walking in righteousnesse  
and true holinesse. God hath drawne  
you out of the power of darkenesse, and  
hath transported you into the kingdome  
of his beloued Sonne. Walke yee then  
as the children of light: Renounce this  
cursed bondage of Sathan: Shewe that  
yee are faithfull and not traitours to Ie-  
sus Christ: Be ye without reproach and  
single harted: The Children, I say, of  
God vnreproueable in the midst of this  
crooked and peruerse nation, Among  
whom ye shine as lightes in the world,  
which beare before you the worde of  
life. Shew your selues to feeble the whole  
lōe grace of God, which teacheth you  
to renounce all infidelitie & worldly lust  
to liue soberly, iustly, and godly. Thinke  
in your selues, that the friendship of  
the world is enmitie to God. And that  
yee cannot bee friendes to the worlde,  
but that ye must needs bee enemies to  
God. Haue no fellowship with the vn-  
fruitfull workes of darknes, but rather  
reproue the, so as your holy conuertari-  
on may serue for a proofo and checke

Col. 2. 13.

Phil. 2. 1.

Tit. 2. 11.

Iam. 4. 4.

Eph. 5. 11.

## Of the markes

10. 4.

33. 6.

Gen. 17. 1.

Mat. 16. 14.

such as walke disorderly. Remember what God said to man, The feare of the Lord is true wisdom, and to depart from euill is vnderstanding. Let the fauour of God be our treasure: walke, as it were, before him, as he commanded *Abraham*. Think that ye are not your owne, to liue for your selues according to your owne wisdom and pleasure, but that ye appertaine vnto God, that ye might liue vnto him, and according to his wisdom and will reuealed vnto vs in his word. That man hath much profited, who knowing that hee is not his own, hath taken away from himselfe, & his own reason all Lordship and dominion, to resigne it to God, and to suffer himself quietly to be guided according to his pleasure. There is no vice more common, more pernicious, or more hard to cure than the loue of our selues: and therefore there is no lesson more necessarie than it which Iesus Christ taught his Apostles: That to bee of the number of his Disciples, we must renounce our selues. Renouncing then your selues, hate ye that which is euil, & cleaue



cleaue vnto that which is good, inclined by brotherly charitie to loue one another. Procure thinges that are good, not onely before God, but also before men. If it be possible so much as in you lieth haue peace with all men. Be wee as the elect of God, holy and beloued, clad with the bowell of compassion, of kindnes, of humilitie, of meekenes of long suffering, for bearing one another; & forgiuing one another, if any man haue a quarell with another, euen as Christ hath forgiuen you. Loue one another, as God hath loued you. For herein is the difference betwene the children of God, and the children of the Diuell, & wherein ye may be knowne to be the true Disciples of Christ. Yee are all members of one body, let there be no diuision or partes taking among you, but feelee the afflictions of, thole that weepe, to weepe with them, & to comfort them, and reioyce with those that reioyce, to praise God with them.

1. Iohn. 10.

Iohn. 13. 35.

1. Cor. 12. 25.

If yee be the Citizens of the City *Ierusalem*, and will haue a sure dwelling in it, walk in integritie, labor to deale just-

1. Ier. 17.

## *Of the markes*

speake the truth from y our harts, keep  
you from slanderi ng, couetousnes, and  
all other corruption. Acknowledge in  
all men the image of God, whereunto  
you owe honor and loue: and in your  
brethren acknowledge the reuui ng of  
this image, and the brotherly coniunc-  
tion in Christ, in doing good to all  
men, loue, honour, and help, especially  
those that are of the household of faith.  
Yee are debtors to your neighbours of  
all that ye haue, or are able to do, to be  
disposers of it with condition, that yee  
render to God an account. Honour the  
graces of God in your brethren, and co-  
uer their infirmities by charitie: bee  
quicke to heare, but slow to speake, &  
slow to wrath. For the wrath of man  
worketh not that which is righteous in  
the sight of God. Doe not desire, hope,  
or imagine any other meanes to prof-  
per by, than by the blessing of God.  
And doo not looke, that he should ad-  
uance by the aide of his blessing, that  
which he hath accursed by his mouth.  
So goe forward in the amendment of  
your liues, that this day may passe yester

ter

1. Pet. 10.

1. Pet. 3. 4.

1. Cor. 1. 9.

ter day. Seale to the puritie of the doctrine, with the holines of your life, that the ignorant seeing your blameles conversation, and esteeming you by your good workes, may glorifie God, & embrace the Gospell with you, when it shall please God to call them. Haue minde of that great curse pronounced by the high iudge, against such as offended any of the verie least. Furthermore, reioyce in the Lord, indeuour to be perfect, be comforted, be of one consent, liue in peace, and the God of loue and peace shall bee with you. But as it is god which worketh in vs both to wil, & in work to accomplish according to his good pleasure. So aboue all thinges imploy your selues to pray feruently & continuallie. Prayer (saith *Chrisostome*) is the soule of our soules. For it also is the soule which quickneth al the actiōs of the childrē of god. It was the lifting vp of *Moses* handes to heauen, which strēgthned *Iosuah* & his armie, & gaue him victory ouer the *Amalekites*: And indeede without the grace of God, the which we obtaine by praier, all that we do is but vanitie. Faith is the key that

2. 2. 1. 1.  
3. 7. 1.

2. Cor. 13. 11

Phil. 2. 13.

6. To pray to God.

Exod 17. 11



## *Of the markes*

openeth the coffers of the treasures of our God. Praier is the hand to drawe it out to enrich our selues. Praier listeth vp our hearts from earth to heauen; it reneweth the memorie of the promise of God to confirme vs; it assureth vs against all that wee can feare, it obtaineth all that we can desire. It giueth rest and contentment to our soules. It keepeth & strengthneth the feare to offend God. It increaseth the desire to goe vnto him, whome in praying wee feelee to be the spring and heade of all good thinges. It ingendreth in vs a stedfast despising of the world, and renouncing of the flesh: it representeth vnto vs the heauenly and euerlasting felicitie, that we may aspire to the enioying of them. There is nothing to bee more desired, than to bee conuersant with him, without whom wee can not be happy. But he that will alwaies bee with God, hee must alwaies either pray or reade. For

*Psa. 85* when we pray we talke with God: and when wee reade, God talketh with vs. The more wee are exercised in praier to God, the more we increase in godlines: There-

Therefore also we may not bee wearie  
or faint harted in praier, although the  
Lord deferre to make vs feele the fruite  
of our praiers. For wee haue a promise  
of him that cannot ly, that whatsoeuer  
wee aske of God in the name of Iesus  
Christ, it shall be giuen vs. If he deferre  
for sometime to make vs feele the fruit  
of our praiers, it is for our greater bene-  
fit. Let vs continue still and waite,  
knowing assuredly, that he who accor-  
ding to his fatherly loue and bountie,  
desireth our good, can (according to his  
infinite power) giue that which we aske  
of him, and according to his truth will  
heare vs: he also according to his wise-  
dome knoweth the fittest time, as is  
before said, and the meanes most apt  
to make vs feele the fruit of our praiers.  
When wee aske of God (saith *S. Ber-  
nard*) euen those thinges that concerne  
this present life: our praiers are not so  
soone gone out of our mouth, but they  
are written in his booke: and we ought  
(saith he) to be assured, that hee will ei-  
ther giue the thing it selfe which wee  
haue asked, or other thinges which hee  
knoweth

## *Of the markes*

knoweth to be more profitable for vs. To conclude, Praier is the most mightie and fruitefull worke of charitie, seeing by it we help our neighbours present & absent, knowne, and vnknowne, great and little, & that both with spirituall & corporall good things, drawing by our praiers the blessing of God vpon them. And in this confidence my verie deare and worshipsfull Brethren, I will continue in this dutie and office of charitie, earnestly to pray to God for you, and particularlie, I will water with my praier to God, this exhortation, which I haue directed vnto you, beseeching him with all my hart, that being comforted and strengthened thereby, in the doctrine of the truth, which yee haue receiued, yee may continue constantly in it, sealing it by the workes of godlines and charitie, comforting our selues in the Lord, in that yee are his welbeloued children in Iesus Christ, and surmounting all temptations and assaults, to the end, that by the power of the holy Ghost departing Conquerours out of all conflicts, yee may attaine at the last,



*of the children of God.*

to the crowne of glorie, which GOD hath prepared to al his childrē, through Iesus Christ our Lord. Now the GOD of peace sanctifie you throughout, and preserue your whole spirit, and soule, & bodie blameles, vntill the comming of our Lord Iesus Christ. Hee that hath called you is faithfull, who also will doe it. I also beseech you (my brethren) to imploy your selues more and more in feruent and continuall praiers, for the preservation, prosperitie, and aduancement of his Church, so mightilie assailed on all sides; and particularlie to be mindefull of me in your praiers, that it may please the father of light, from whence all good giftes doe come, to continue his mercies towards me, and to guide me alwaies with his holy spirit, with the increase of his giftes & graces, to accomplish the rest of my life, seruing faithfully & holily to his glorie, & the aduancement of the kingdome of our Lord Iesus Christ. *Amen.*

1. Thes. 5. 23.

*Halic*

*Of the markes*

*Howe meditations and praiers.*

CAP. 13.



Lord God almighty, all good and al wise, wee are confounded before thy holie Maieſtie, not (O Lord) for thy troubles & extreame calamities wherwith we are oppreſſed in theſe dayes full of tribulations, anguiſhes, & teares: but in aſmuch as we haue offended thee, and for aſmuch as our ſins, our ingratitude, & rebellions haue kindled his wrath againſt vs: and chiefly for aſmuch as the wicked & infidels, take occaſion by thy iuſt iudgements and corrections to blaſpheme thy holy name. Alas Lord, we yeeld our ſelues guiltie before thee, confeſſing that wee are inexcusable, & vnworthie to be named thy Children: yea we are worthie of hell, and to bee creatures accuſed for euer. For (O our good God) when we were the children of wrath, thine enemies, abandoned to all euil, thou haſt pittie vpon vs poore  
and

and abominable sinners. Thou haste cast the eyes of thy fauour vpon vs. Thou haste giuen thy welbeloued Son Iesus Christ to the shamefull & cursed death of the Crosse for vs. Thou haste giuen vs thy holy gospel, that blessed & ioyfull tidings of our saluation: Thou hast accompanied it with thy spirit to lighten vs, to draw vs vnto thee, to make vs partakers of the treasures of thy Kingdome and of eternall life. Thou haste stretched out thy hand frō heauē to the depth of hell, to pull vs backe, and to make vs thy happy children. Thou hast done according to the good pleasure of thy will, in as much as thou shewest mercie on whom thou wilt shew mercie. Alas Lorde, ought not wee to acknowledge the daie of thy visitation, & the time of saluation? Ought not wee to feele the abundant riches of thy incomprehensible grace towards vs, to loue, serue, praise and adore thee? to renounce our selues, the worlde and the flesh, and all that which is contrarie to thy glory: yea to abhorre all that doth displease thee? to waike as the children  
of



## *Of the markes*

of light, and to consecrate our selues vnto thee, to bring forth fruites worthy of thy Gospell, & becomming the children of such a Father: to bee as bright lights in this darke world, to giue light to the poore ignotant ones, to drawe them with vs into the way of saluation. But alas, O Lord O God, we (quite contrarie) hauing brought into thy church the world and the flesh, haue kept in our selues, these enemies of thy glorie, these plagues of our soules, and haue serued them. Our infidelitie and our flesh haue made vs loue the earth more than the heauen, the worlde more than thy kingdome, the filthines and dust of vaine riches, more than the treasures of heauenly and eternall good things, the smoake of humane honors, more than the glorious estate to be thy children, and brethren of thy sonne Iesus Christ. Couetousnes the roote of all euill, hath hardened our hearts to dispise the poore ones, euen Iesus Christ in his members, we haue slandered thy holie Gospell by fraudes, deceits, & robbings: occupying our traffique & dooing our affaires, as people hauing no knowledge

of thee. The aire in the cities where thy word hath bin preached, hath bin stinking & infected, with the whoredōs, adulteries, & other infamous actes that there haue bin cōmitted. Gluttony and drūkenes haue made brutish those, that for thy blessings & boūty ought to haue praised thee. Euery man thinking onlie how to profit & aduāce himselfe in this world, to the despising of thy holy seruice, & the building of thy church. The profession of thy holy religion hath serued many, but for the cloke of their iniquities. Wee haue put our trust in the arme of flesh, & in brokē reeds seeking cōfort for thy church of the enemies of it, in forsaking the fountaine of liuing waters, & the almightie. Crimes, trespasses, blasphemies and iniquities haue bin winked at, & supported in defiling the seate of thy iustice, without punishment: thy threatnings & promises reiectēd as vanities, the holic ministerie of the word despised, the chastisements which thou haste exercised on our brethren neglected, without thinking what our selues haue deserued. Wee haue not felt sorow for the afflictions of thy  
Children,

## *Of the markes*

children, to mourne with them, and to feare thy iudgements. And what shall we say more? O Lord, Our iniquities are as mountaines, our ingratitude and rebellions as the great deepe, our whole life before thee, beeing nothing els but a continuall sin and despising of thy holy Maiestie. If they who neuer heard speake of thy sonne, Iesus Christ, & that not knowne thy will, are iustlie punished in thy wrath; what iudgmēt, what condemnation, what hels and curses haue we deserued, hauing so villanouslie, so long, so obstinately, despised thy holy instructions, thy promises, thy threatnings, and the examples of thy iudgements, which thou haste exercised before our eyes. Also the voice of our ingratitude is ascēded before thee: our iniquities haue, and doe crie vengeance against vs. These are the procurers and aduocates of thy iustice, soliciting these iudgements against vs. Our sins haue strenghtned our enemies & hane made the cōquerours ouer vs, We haue sown iniquitie, & we haue reaped afflictions: as thou seest, O Lord our god,  
that



that thy children are banished, spoyled, and impouerished, that they are cruellie dealt withall, trodden vnder foote, and exposed to the laughter of thine enemies. Our persecuters make a scorn of those, ouer whome thy name is called on, and they make their boast of the euill that they doe: They scatter thy flockes: They throwe downe the scepter of thy sonne Iesus Christ: They depriue thy Children of the pasture of thy word. Those temples (O Lorde) those temples where not long since, thy praises did sound, in which the holy Gospell was preached, the Sacraments purelie ministred, thy name religiouslie called on: These Temples, O L O R D, are now defiled with Idols and Idolatrie, the abhominable Masse is established againe, false tales & lies are preached. These Temples where thy people assembled in so great number to praise thee, and to behold thy louing countenance, are now filled with people blaspheming thy holie name, and treading vnder their feete the bloud and glorie of thy sonne

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Iesus

## *Of the markes*

Iesus Christ. This youth of orphanes, fondlinges, and others that went to schoole, being brought vp in the knowledge of thee, & nourished in thy feare, is now giuen vp to the enemies of thy trueth, to be instructed in the damnable doctrine and seruice of Antichrist. O good God, our sunne is turned into darkenes, the Moone into blood, our health into sicknes, our life vnto death: And yet, if thou shouldest punish vs yet more rigorousslie, than hitherto thou haste done, and that for one stripe wee should receiue an hundred: If thou shouldest transport the kingdome of thy sonne from vs, to the Turkes, and the Iewes: If thou shouldest send such a famine of thy worde, as running through the Forrestes to haue some refreshing, and finding none, our soules should faint: Yea Lord if thou shouldest throw vs downe into hell: we confesse that it were verie right, and yeeld our selues guiltie, acknowledging that we haue deserued it. Notwithstanding O good God and father, there is mercie with thee, yea thy mercies are infinite

to

to swallow vp the multitude and grievousnes of our sinnes. Thou art a God gracious & pittifull, slow vnto wrath, abounding in mercie and truth, keeping mercie for thousands, pardoning iniquitie, transgression and sinne. Thou haste saide that thou wilt not the death of a sinner, but rather that hee turne and liue. Conuert vs then, O Lord, that wee may bee conuerted, and that we may liue before thee. We are poore sinners, we confesse it: but yet thy sonne Iesus Christ came into the world to saue sinners. Behold vs then, O Lorde, not in our selues (for wee are vnworthie of thy grace) but behold vs in the face of thy sonne Iesus Christ, and for his sake, bee at one with vs, and bee mercifull and fauourable vnto vs: that in the multitude of our sinnes, the greatnes of thy grace may shine: if thou regarde our iniquities, who is hee that is able to stand before thee? Wee haue beene vnfaithfull, but thou remainest still faithfull. Thou canst not renounce thy mercy and goodnes:

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*f the markes*

wee haue forsaken thee; but thou haste promised not to forsake vs. Wee haue forgotten thee, but thou haste said, that though a mother should forget her child, yet wouldest not thou forget vs. Thou haste made a couenant with vs, wherein thou haste promised to pardon our sinnes, & to remember our iniquities no more. Thou hast promised that though our sinnes were as red as scarlet, thou wouldest make the as white as wooll: if they were as red as crimson, that they should be made as white as snow. We are heauie laden, and labour with our iniquities. But Iesus Christ hath called vs to him, and hath promised to refresh vs. Haue pittie the on vs, O Lord, haue pittie vpon vs. Let our miseries moue the bowels of thy mercie. Forgiue vs (O our God) forgiue vs for thine owne sake, for the glory of thy name, & for thy sonne Iesus Christs sake: Impute vnto vs the goodnes that is in him, that the euill that is in vs may not be imputed. Thou haste punished the iust, that thou mightest pardon the wicked: Accept thou the merites of his death

death and passion, for satisfaction of al  
that is in vs, worthie of thy wrath & in-  
dignation: and make vs to feeles the  
frutes of our reconciliation with thee.  
If thou wilt afflict our bodies, haue yet  
pittie of our soules. If thou wilt impo-  
uerish vs on the earth, depriue vs not  
yet of the riches of heauen. If thou  
wilt take away the bread of our bodies,  
yet leaue vs the spirituall bread of our  
soules. Though wee be in reproach a-  
mong our enemies, yet let not thy  
name be blasphemed. Though wee be  
accursed of the world, yet let vs be blef-  
sed of thee. Though the world hate vs,  
yet let thy loue abide vpon vs. O Lord,  
we are thine, forsake vs not. Thou hast  
said, I am the Eternall, this is my name,  
I will not giue my glorie vnto images,  
nor my praise vnto another. For thine  
owne sake, then euen for thine owne  
sake, haue mercie vppon vs. For  
why shall thy name bee blasphemed  
for our sakes? Not vnto vs Lord, not vn-  
to vs, but vnto thy name giue glorie &  
honour, in shewing forth the riches of  
thy graces, of thy truth, and of thy

might. Thou art the God of glorie,  
 sanctifie thy name, in drawing light out  
 of darkenes, and life out of death, ma-  
 king perfect thy power in our infirmi-  
 tie, and thy great grace in our worthi-  
 nes, to thy praise and glorie. Heare the  
 blaspheemies of thine enemies, boasting  
 themselves in their counsels and their  
 forces, triumphing & reioycing in our  
 confusion: as if we were not thy people,  
 thy children, thy Church: as if we were  
 cast off of thee: as if thou were not  
 able to help or keepe vs. Neuerthelesse,  
 thou art our Creatour, and wee are the  
 worke of thy hands: Thou art our shep-  
 heard, we are thy flocke: Thou art our  
 father, we are thy children: Thou art  
 our God, we are thine inheritāce: thou  
 art our Redecmer, wee are the people  
 whome thou haste bought. It is thou  
 also (O our God) who by thy worde a-  
 lone, haste created the heauen and the  
 earth, the sea and all that is in them: it  
 is by thee that all thinges liue, bee, and  
 haue their moouing: it is of thee, by  
 thee, and for thee, that all thinges are.  
 It



It is thou which doest whatsoeuer thou wilt. And there is neither counsell, wisdom, nor strength against thee. Represse then, O Lord, the rage and furie of thine enemies, breake their forces, dissipate their couels, confound them in the bold enterprises which they haue taken in hand against thee, and thy Son Iesus Christ. Maintaine the rest of thy flocke, which thou haste kept vntil this day. Establish againe the Churches that are renewed and dispersed. Suffer not the memorie of thy name to be abolished from the earth: rather let thy word sound, and thy Gospell be preached, where it hath not yet bin heard, to gather thine elect vnto thee, and to magnifie thy name: And that we may see it flourish more and more, and the kingdome of thy sonne Iesus Christ our Lord to be aduanced for euer more. *Amen.*

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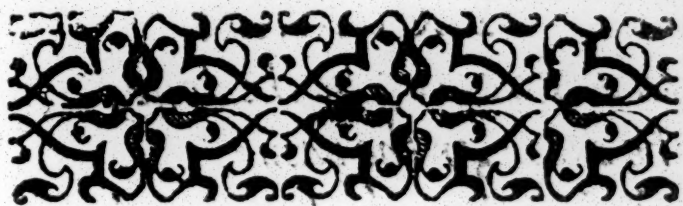
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The necessitie and benefit  
of affliction.

**G**reat trouble and vexation,  
the righteous shall sustaine.  
By Gods determination,  
whilst heere they doe remaine.  
Which grienous is and irkesome both,  
for flesh and blood to beare:  
Because by nature we are loth,  
to want our pleasure here.  
And eke because our enemye,  
that ancient deadly foe  
Satan, with cruell tirannie,  
the worker of our woe,  
Doth still prouoke the wicked sort,  
in sinne which doe delight:  
To please themselves & make great  
to vex us with despite. (sport,  
Yet doe the righteous by the Crosse,  
more blessed things obtaine:

Than



## The benefite

Than any way can be the losse,  
the dolor, or the paine.

The losse is that which in few dayes  
would passe, fade, and decay

Euen of it selfe. the gaine alwaies  
can no man take away.

All earthly estimation  
the Crosse may cleane deface:

But heauenly consolation,  
the soule doth then imbrace.

Afflictions worldly pleasures will  
abandon out of minde:

Then is the soule more earnest still,  
The ioyes of heauen to finde.

The worldly riches, goods and wealib,  
by troubles may depart:

The inward ioyes and sauing health,  
may wholly rule the heart.

In trouble friends doe stand aside,  
as cloudes doe with the winde:

But Gods assistance doth abide  
to cheare the troubled minde.

If we should feele these losses all,  
at once, by sudden change.

We

## of Affliction.

We may not be dismayed withall,  
though it seeme verie strange.  
Iob lost his friends, hee lost his wealth,  
and comfort of his wife:  
He lost his children and his health,  
yea, all but wretched life.  
When all was gone, the Lord aboue  
did still with him remaine:  
With mercy, kindnes and with loue  
asswaging all his paine.  
Teaching him by experience,  
that all thinges fickle be  
(Which subiect are to humane sence)  
and yeeld all misery.  
But Godlinesse within the heart,  
remaineth euer sure:  
In wealth and wee, it is her part,  
true comfort to procure.  
Affliction turneth these worldly ioyes:  
to greater paine and woe:  
Because the loue was linckt with toyes:  
religion is not so.  
For when mans heart doth most delight  
in pleasure, wealth, and pride:  
Reason

## The benefite

Religion then will take her flight,  
she may not there abide.

Whereby our soules in wofull plight,  
continually remaine:

Yet haue not we the grace or might  
from such lusts to refraine.

In which estate most willingly,  
(though tending right to hell)

We compt our chiefe felicity,  
and loue thereinto dwell.

Therefore the Lord which is aboue,  
regarding vs below:

With mercie, pittie, grace, and loue,  
that alwaies from him flow,

Doth mix with griefe these earthly  
wherein we doe delight: (things,  
Which to our soules all sorrow brings,  
or els remooueth them quite.

Then doth the holy word of God,  
most comfortable seeme:

Which we (before we felt the rod)  
more follie did esteeme.

The worlde which earst most pleasant  
now loathsome seemeth to be. (was,



## of Affliction.

It doth appeare (as in a glasse)  
all fraught with miserie.  
Then feare we hell, then flie we sinne,  
then seeke we heauen the more:  
To vse good meanes we then begin,  
which we despise before.  
Then can we pray, then can we call,  
to God for strength and grace:  
Which things before might not all  
with vs haue any place.  
Then heare we with attentiuenes,  
then read we with all care:  
Then pray we with great feruentnesse,  
no trauaile then we spare.  
Then shall we see, feelee, and confesse,  
the state wherein we dwelt,  
To be nothing but wretchednes,  
though worldly ioyes we felt.  
Because the soule by godlinesse,  
more comfort doth receiue  
In one day, than by worldlinesse,  
more folly did esteeme:  
Then we with Dauid, shall confesse,  
that God from heauen above:

(By

The benefite  
(By humbling vs) doth well expresse  
his mercy and his loue,  
For ere we felt the scourging rod,  
we erre and went astray:  
But now we keepe the law of God,  
and wait thereon alway.  
Then for religion loue the Crosse,  
though it doe bring some paine:  
The ioy is great, small is the losse.  
but infinite is the gaine.

FINIS.

